Bhavan's Book University

Sri Lalita Sahasranama

C. SURYANARAYANA MURTHY



BHARATIYA VIDYA BHAVAN, BOMBAY-400 007.

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and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7 The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which [illegible] n taking a personal interest in the studer [illegible] and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological R. K. [illegible] and creating in him a spirit of consecration;

S. RAMAKRISHNAN

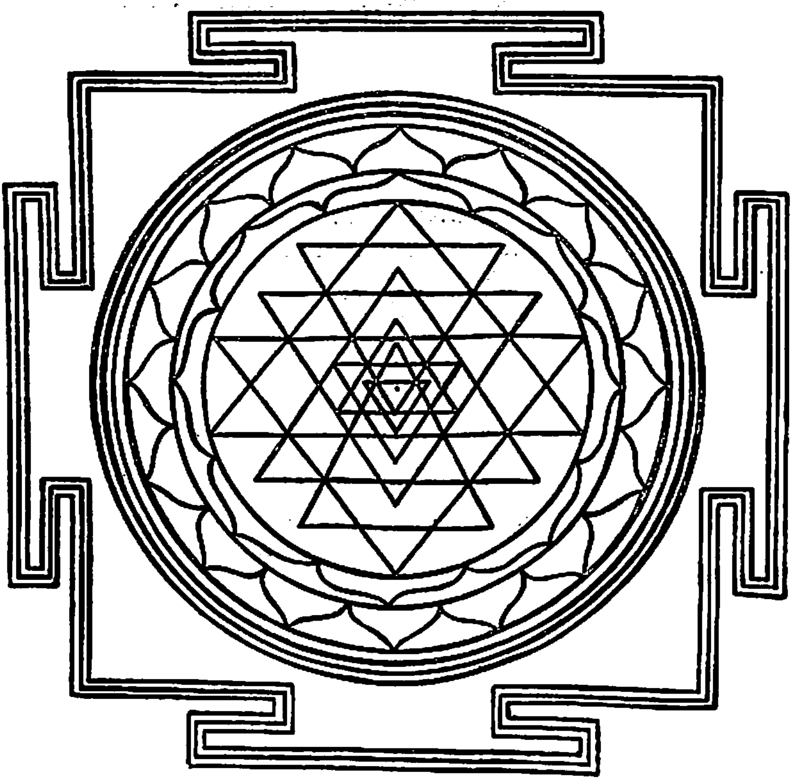


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ŚRI LALITĀ SAHASRANĀMAṀ

BY

DR. CHAGANTY SURYANARAYANAMURTHY



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BHAVAN'S BOOK UNIVERSITY

ŚRI LALITĀ SAHASRANĀMAṀ

WITH
INTRODUCTION AND COMMENTARY

BY
DR. CHAGANTY SURYANARAYANAMURTHY

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KULAPATI'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay— needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impressions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalm.

This scheme involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting itself to the utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

We seek the dignity of man, which necessarily implies the creation of social conditions that allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work

of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the Indian mind, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita*, by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata:* "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is, as the

world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone, the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, Queen Victoria Road,
New Delhi.
October 3, 1951. K. M. MUNSHI

HIS HOLINESS SRI KANCHI KAMAKOTI PITHADHIPATI

JAGADGURU

SRI SANKARACHARYA SWAMI MUTT

KANCHEEPURAM

Camp : ILAYATHAKUDI Date : 22nd August 1962

Śrī Lalitā Sahasranāmam with introduction and commentary by Dr. Chaganty Suryanarayanamurthy was duly received and placed before His Holiness.

His Holiness has directed me to express his appreciation of the shraddha, devotion and learning that he has devoted to this cause in the midst of his preoccupations as a doctor.

In the preface of the book he has tried to show how scientific thought is approximating to our Upanishadic philosophy.

The introduction deals with the development of Devi worship from pre-historic times. This is an important and useful addition to the galaxy of publications.

The Acharya invokes the grace and blessings of *Śrī Lalitāmbikā* on the enthusiastic doctor-author of the book Dr. Suryanarayanamurthy.

(Sd.) C. S. VISWANATHAIYAR
Manager.

DEDICATION

*   *   *

TO

Mother Kanaka Durgā
of Indra Kīlādri

*   *   *

दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः

I seek refuge in Thee, Goddess Durga! Pray, save me well and quickly. Salutations to Thee.

Acknowledgement

I am deeply and reverently grateful to Śrī Jagad-Guru Śrī Śaṅkarācārya of Kanchi Kāmakoti Pīṭhaṁ for His Blessings.

I gratefully acknowledge the great help I derived in producing this work from the commentaries on Śrī Lalitā Sahasranāma, by Śrī Kalyāṇananda Bhārati Svamy, by Śrī R. Ananta Krishna Sastry and by Śrī Jñānānanda Nātha and his work, Kāma Kalā Vilāsa.

C. SURYANARAYANAMURTHY

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1. *Human Destiny* by Le Comte Dunoy.
2. *The Universe and Dr. Einstein* by Lincoln Barnett.
3. *Mysterious Universe* by Sir James Jeans.
4. *Limitations of Science* by J. W. N. Sullivan.
5. *Man the Unknown* by Alex Carrel.
6. *Philosophical Aspects of Modern Science* by C. E. M. Joad.

NOTE

The modern system of transliteration has been followed in this work:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ऌ lṛ, ॡ lṝ, ए e, ऐ ai, ओ o, औ au, ÷ ṁ, : ḥ,

क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r ल् l, व् v, श् s', ष् ṣ, स् s, ह् h, ळ् ḷ.

ABBREVIATIONS

Ait. Up.	Aitareya Upaniṣad
Bha-Gi.	Bhagavad-Gītā
Br. Pur.	Brahmāṇḍa Purāṇa
Bṛh. Up.	Bṛahadāraṇyaka Upaniṣad
Cha. Up.	Chāndogya Upaniṣad
Isa-Up.	Iśa Upaniṣad
Kaṭh. Up.	Kaṭhopaniṣad
Kena Up.	Keṇopaniṣad
Kur. Pur.	Kūrma Purāṇa
Mah-Na-Up.	Mahā-Nārāyaṇīya Upaniṣad
Mun. Up.	Muṇḍakopaniṣad
Sau-La.	Saundarya-Laharī
Su. Sam.	Sūta Samhitā
Svetā. Up.	Svetāśvataropaniṣad
Tai. Sam.	Taittirīya Samhitā
Tai. Up.	Taittirīya Upaniṣad
Viṣ. Pur.	Viṣṇu Purāṇa
Jña-Vā.	Jñāna-Vāsiṣṭha

CONTENTS

PREFACE

The present century has ushered in a revolution in scientific thought. The fine edifice that scientific materialism had built in the two previous centuries, is shaking in its foundations, by its own weight. The mechanistic concepts of physics and other exact sciences of the previous century are increasingly being found inadequate to explain the facts of biological sciences and more so the facts of the science of mind. Modern scientific researches such as those of Einstein, Jeans, Eddington and Max Planck have taken us to such dizzy heights of thought where certain fundamental concepts such as the Law of Causation itself, have broken down.

To such of those to whom these great names are unfamiliar it may be here stated that the name of Einstein is well-known. Max Planck was the father of the famous Quantum Theory and a great mathematician of our time who supplied many mathematical solutions to the problems of modern physics. Jeans was a world-famous astronomer and a philosopher. Eddington was one of the great physicists of our century and also a philosopher. Russell was one of the greatest mathematicians and philosophers of this century. Joad was a great philosopher of our age who very ably interpreted the present-day scientific progress to us. Dr. Sullivan was considered by the *"Time"* of New York as one of the world's four or five most brilliant interpreters of physics to the world of common men. Pierrie Lecomte Dunoy is a world-famous bio-physicist and an internationally known scientist. There are very few amongst the educated

who have not heard, if not read the book "*Man the Unknown*" by the world-famous Dr. Alex Carrel. All the quotations here reproduced are from world-famous scientists and philosophers whose opinions have shaped and are shaping the thoughts of thinking men all over the world.

Some of these great men have come to the conclusion that the antithesis between mind and matter is largely the creation of our own mind. These great leaders and their opinions seem to be converging to the fact that science can only give us a partial knowledge about the world of appearance and that there is a reality behind this appearance. This reality, they say, is of the nature of consciousness or 'mind-stuff' or 'neutral stuff', as some of them choose to call. The researches of some of our great scientists today are taking them to the outskirts of science and to the borders of metaphysics. A close examination of the views of these scientific philosophers will convince us that they all seem to subscribe to some form of scientific monism.

Here are some of their views regarding the nature of the *reality* and the universe of mind, life, matter, energy, time and space.

Max Planck says, "Consciousness I regard as fundamental. I regard matter as a derivative of consciousness. We cannot get behind consciousness. Everything we talk about, everything we regard as existing, postulates consciousness." "Whether by scientific experiment or by operation of reason or by direct intuitional insight that the character of this reality is known, neither Prof. Jeans nor Eddington has hesitation in affirming it (reality) to be of the nature of consciousness or thought". (Joad)

Planck is reported to have attributed some at least of the difficulties that beset modern physics to the erroneous assumption that "everything that exists in nature, exists in space and time." "Men, as objective realities to which everything must conform, but as concepts, which in this region of phenomena, must now be transcended. They are not objective realities independent of consciousness, and perhaps none such exist."

"Physicists have chased the solid substance to the liquid, to the atom and from atom to electron and there they have lost it. Substance is not something which is discovered by the physicist in the external world. Substance belongs to the everyday world because mind has put it there." (Eddington)

"Then the universe can be best pictured although still very imperfectly and inadequately as consisting of pure thought—the thought of what, for want of a wider word, we must describe as—of a mathematical thinker." (Jeans)

"So that amongst the new properties with which we propose to dower the atom, we shall probably have to include a rudimental form of consciousness." (Sullivan) "......The mind of God in particular is to be regarded as infinitely extended throughout space and time........The idea of a universal mind or Logos would, I think be a plausible inference from the present state of scientific theory." (Eddington)

Sir James Jeans is thus led by a different route to a not altogether dissimilar conclusion from that of Berkeley whose famous passage is to the effect that the 'Choir of Heaven and furniture of the Earth have not any substance without mind'. He holds with Berkeley that the apparent objectivity of things is due

to their subsisting in the mind of an eternal spirit. (Jeans)

"Russell's Neutral Monism is that neither mind nor matter is a primitive constituent of the Universal but both are derived from a more fundamental homogeneous stuff, the difference between them being ultimately reducible between different forms of arrangement of that fundamental stuff. What science has admittedly done is to revise its account of the universe so as at least to provide for the possibility of religion being true. Science in fact, cleared the boards of the Universe for the religion." (Joad)

"Whether by scientific experiment or the operations of the reason or direct intuitional insight Jeans and Eddington affirm that the reality (1) is real in some sense that the phenomenal world of sense and science are not; (2) it is mental; (3) it is such that in knowing it the subject-object relationship is transcended and the knower becomes one with what is known. So Prof. Eddington proceeds to postulate the underlying reality as mind stuff and our own individual consciousnesses which are isolated peaks, as islands in that mind stuff." (Sullivan)

"Thus, gradually philosophers and scientists arrived at the startling conclusion that since every object is the sum of its qualities and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars does not exist except as a construction of consciousness, an edifice of the conventional symbols shaped by the senses of man." (Lincoln Bartlett)

"Einstein carried this train of logic to its ultimate limits by showing that even space and time are forms of intuition, and can no more be divorced from

consciousness than our concepts of colour, shape and size...Space has no objective reality except as an order or arrangement of the objects we perceive in it, and time has no independent existence apart from the order of events by which we measure it." (Joad)

"My religion consists of an humble admiration of the illimitable superior spirit who reveals Himself with slight details we are able to perceive with our feeble minds. That deeply emotional conviction of the presence of a superior reasoning power which is revealed in this incomprehensible Universe forms my idea of God...For man, enchained by the very condition of his being, his finiteness and involvement in nature, least of all does he understand his noblest and the most mysterious faculty, the ability to transcend himself and perceive himself in the act of perception...Einstein showed that mass and energy are equivalent. The property called mass is simply concentrated energy in a sense, in other words, matter is energy and energy is matter and the distinction is one of temporary state." (Lincoln Bartlett)

What is the essence of this mass energy substance? What is the underlying stratum or physical reality? This, the science seeks to explore. The precise position and velocity could not be observed of an electron because it is disturbed by the very act of observation." (Sullivan)

"The science of mind at present in such a rudimentary state, will one day take control. In the service of the principle of the continuity, its concepts will be extended throughout the whole nature, only so will science reach that unity towards which it is aiming and the differences between the sciences of mind, life and matter in their present form will be seen to be unreal.

"Time and space being finite, almost compel us of themselves to picture the creation as an act of thought. God does not, therefore, himself work in time and space. He works with them and they are therefore the products of his thinking. Time and the heavens came into being at the same instant, in order that, if they were ever to dissolve, they might be dissolved together. Such was the mind and thought of God in the creation of time." (Joad)

"Nature, it appears knows nothing of the distinction we make between space and time. The distinction we make is a psychological peculiarity of ours ...This fact throws a strange light on the scientific picture of the universe. We see that the picture is much more of a mental creation than we had supposed...As a consequence of this selective action of the mind the physical world arises. Quite other worlds are also implicit as it were in four dimensional continuum and it may be that they would be singled out in preference to our world by minds of radically different constitution.

"In the light of what Biology has discovered about the past of life, it is difficult to resist the conclusion that the process which has led from amoeba to man, will lead from man to different and more complex types of life, and that our mind and individuality are therefore temporary and provisional forms which will be superseded. The conviction that we are being used for a purpose which transcends our own by a force or principle of which we are but temporary expressions, is thus the first factor upon which I wish to emphasize and in this conception I desire specially to stress the fact that we are the means". (Sullivan)

"For a continuous vision (of the reality) the soul of man is not as yet prepared. Face to face with the direct view of reality it falters and falls back, and were not the veil of matter mercifully interposed, it would be stunned and blinded by the force and glory of reality. Thus, it must be content itself with its images." (Joad)

"It is interesting to notice how closely the metaphysical speculations, which are based upon modern science, agree. The views which I have traced in this book, the views of Eddington, of Jeans and of Russel, as also, I am led to understand, those of Einstein and Planck, all uphold the traditional distinction between appearance and reality. Known reality, they suggest, is mere phenomenon or appearance; but behind the appearance there must be a real essence; behind the phenomenal manifestation there must be an ultimate force; beneath the outer phenomenon there must be an inner reality. And essence, force and inner reality are not, they hold, to be known by an intellectual faculty, since what our reasons and our senses know is always the spatially and temporally limited phenomenon to the making of which our minds have contributed. Nevertheless, since they are in some sense known, they must be known by process of revelation to an intuitive faculty of direct insight. So revealed, reality is seen to be spiritual and even personal. Thus, with regard to the most fundamental issues of metaphysics, the speculations of modern physicists seem to bear out and to support what is, perhaps, the main traditional mystic view." (Joad)

The beauty pursued by the mystic is still richer and more indefinable than the ideal of the artist. It has no form. It cannot be expressed in any language.

It hides within the things of the visible world. It manifests itself rarely. It requires an elevation of the mind toward a being who is the source of all things, toward a power, a centre of forces, whom the mystic calls God.

"Modern philosophy has been prolific in metaphysical views. These are monistic in the sense that they affirm that everything is ultimately one and that reality in fact is a unity. They represent the unity as a 'becoming' rather than as a 'being'. Schopenhaur's philosophy as elaborated in the world as 'will' and 'idea' affords a good example. .... The will is literally all including. There is nothing else beside it. It is driven probably by the necessity of its own being to objectify itself in various manifestations. All the variety and multiplicity of this world of existence from chairs and tables to the objects of aesthetic contemplation are different forms of objectivisation." (Joad)

To conceive God's creation of the world, we must introduce a principle of objectivity which is other than God, in which or through interaction with which, God expresses Himself. The necessity for this principle is in fact realized by Sankaracharya, and it appears in his work, and indeed in that of many Indian philosophers, under the name of 'Māyā.' In my view this necessity is ultimate; we are, that is to say, however we conceive the creative principle, whether as mind, spirit, personal deity or blind impulse, driven to postulate the existence of some principle of opposition or obstruction in addition to the principle we affirm.

The world, I am suggesting, contains an element that we may point to but cannot describe. Lan-

guage, indeed, is only significant in so far as it is able to indicate something beyond language.

"It is clear that consciousness appears to have been one of the purposes of evolution, if you are to attribute purpose to that process. Certainly, the most significant factor in the development from amoeba to man seems to us to have been in the increase in consciousness..... Also, the activities we most value are those that do the most to increase our awareness of ourselves, our fellow creatures and of the material universe we live in". (Sullivan)

"If life is recent in time, insignificant in space, human life is incomparably more recent and more insignificant. For 12 million years there has been life, for only a million human life. During only a very small part of this million years, have humans been able to think and the minds by which they think are lately developed products,—makeshifts and imperfections bearing upon them the unmistakable marks of the transitional. As they have been evolved from animal consciousness which was below the level of human mind, so in all probability they will be succeeded by a form of intelligence which is as unlike our minds and as superior to them as our minds are unlike and superior to the consciousness of protozoa. Our species itself will indeed, in all probability be superseded." (Joad)

"In the second place, it has been shown that on the basis of our present knowledge viz., by using the same methods which have proved so useful for the interpretation of our inanimate world, it is impossible to explain or to account for not only the birth of life, but even the appearance of substances, which seem to be required to build life—viz., highly dissymmetrical

molecules. Consequently, although we must keep all our confidence in our science, we must not blindly believe in its almightiness—we must not forget that the activities of the brain are far from being all known and that rational thinking may very well be one of them, conceivably not the most reliable or the fastest. ...... Everything takes place as if a goal has to be attained and as if this goal was the real reason and the inspiration of the evolution. All the attempts which did not bring the goal nearer were forgotten or eliminated.......... In fact, evolution should be considered as a global phenomenon irreversibly-progressive, resiling from the combined activity of elementary mechanisms such as adaptation, etc. It represents only those living beings which constitute the unique line-zig-zagging intelligently colossal line of living forms." (Dunoy)

"Following our hypothesis, tele-finality, orients the march of evolution as a whole and has acted ever since the appearance of life on earth, as a distinct directing force tending to develop a being endowed with conscience, a spirituality, a morally perfect being.......... It is from this mastery based on the liberty to choose between the satisfaction of appetites and the flight towards spirituality that human dignity is born." (Dunoy)

"If he (man) chooses to play the part of a man at the price of physical suffering and privation, he leaves the animal behind and progresses as a man and he continues the evolution on the moral plane and is on the road which will eventually lead him to the spiritual plane." (Dunoy) When we were led to call on an external action so as to account for the birth of life and develop an evolution, when we were forced by the contradictions observed between our intellec-

tual pattern—science and nature to admit an anti-chance essentially irrational, we admitted that the only possible logical interpretation of these facts coincided with that which recognised the existence of God. (Dunoy) Tele-finalist's hypothesis is based on the impossibility of attributing the birth of life, its evolution and manifestation of cerebral activity, to the simple play of chance. This amounts to the recognition of the existence of a goal, or an end. Therefore, everything has taken place as if ever since the birth of the original cell everything was willed." (A. Carrel)

"If God is all powerful why did he not create a perfect being rightaway? Why then these trials, these lengthy gropings? We can easily warn the reader against this anthropomorphic reasoning, that is to say, against this tendency to adopt the point of view of a microbe and to reduce the events of the universe to our scale of observation. To an imaginary being with a life span of ten thousand million years, evolution would seem very rapid.

"To God whom we cannot even conceive in relation to time it may well have been instantaneous." (A. Carrel)

"Our curiosity must turn aside from its present path and take another direction. It must leave physical and physiological, in order to follow the mental and the spiritual.......... Does the soul consist of a kind of energy differing from that studied by physics, expressing itself by other laws and generated by the cells of the cerebral cortex? Or should it be considered as an immaterial being located outside space and time, outside the dimensions of the cosmic universe and inserting itself by an unknown procedure into our brains which would be the indispensable con-

ditions of its manifestations and the determining agent of its characteristics........... At all times and in all countries great philosophers have devoted their lives to the investigation of these problems. They have not found the solution. But these questions will remain unanswered until new methods of penetrating more deeply into consciousness are discovered. We must have the courage to explore those regions of self whose horizons on every side are shrouded in dense mist. In fact, we know that mind is not entirely described within the four dimensions of the physical continuum. It is situated simultaneously within the material Universe and elsewhere. ....The spatial extensibility of personality is an exceptional fact. Between certain individuals and nature there are subtle and obscure relations—like the great prophets of Science and Art and Religion. ....Individuality is doubtless real but is much less definite than we believe and independence of each individual from others and from the Cosmos is an illusion........ Among the multitude of the weak and the defective there are some completely developed men. These men when closely observed appear to be superior to classical schemata. In fact, the individual whose potentialities are all actualised does not resemble the human being pictured by the specialist. He is much more than the sum of all the facts accumulated by the particular scientist. We never apprehend him in his entirety. He contains vast unknown regions. His potentialities are almost inexhaustible. Like the great natural phenomenon, he is unintelligible. When one contemplates him in the harmony of all organic and spiritual activities one experiences a profound aesthetic emotion. Such an individual is truly the Creator and centre of Universe." (A. Carrel)

Let us here pause and try to sum up the conclusions drawn from these statements. The Universe of our experience as far as Science can tell us consists of matter and energy in a space-time continuum. There is nothing else besides these which science can deal with. Matter and energy are inter-convertible according to the famous equation

Watts — $E = Mc^2$ (in grammes) of Einstein. So matter and energy are two different states of one and the same thing. It looks as though matter is a grosser and more ponderable form of energy and their distinction tends to disappear when we deal with smaller and smaller quantities of either of them. Thus all matter can be resolved into energy in theory.

A somewhat similar state exists between time and space. Science tells us to-day that time and space are inseparable. Both are creatures of our thought and it is only our thought that finds any distinction between them. Both these concepts are inseparably mixed up to form a single space-time continuum. This space-time continuum in its absolute state, i.e., unrelated either to matter or energy is a pure figment of our mathematical imagination. The scientist had to create this to contain this energy or matter of this Universe. It was ether some years ago. In fact, science only deals with energy and matter with reference to the space and time in which they are situated. Thus, according to modern science, the Universe can be resolved into (1) space-time continuum; (2) energy or matter contained in it. The first is a purely mental abstraction and the second can be felt with our senses. Curiously enough, a scientist like Einstein today proved to us that the property of this mental abstraction space-time is that it reacts in a measurable way to the presence of matter in it. They

tell us that this space-time continuum in fact bends like a sheet of tin according to the quantity of matter in it. Here, we have the first intimation in modern science of matter having measurable influence on a thing of the mind. But as yet, science does not tell us if space-time continuum can become energy or matter, or *vice versa,* just as energy can become matter. But Hindu philosophy says it is so. Anyway, such a scientific conclusion seems to be round the corner. If matter or energy is only a derivative of consciousness as Max Planck puts it, and space-time another derivative of the same, it is more aesthetic to think that all these are various gradations of consciousness. So, it will be very near the truth to state that modern scientific thought is coming to the conclusion that in some as yet obscure manner the Universe of our experience including ourselves consisting of matter, energy, space, time is derived from consciousness which is the ultimate reality and the same Universe is almost being pursued back by our modern scientific thought into consciousness.

It is also apparent that our minds in some way intimately take part in these transformations. For these transformations stated above, the ultimate reality, consciousness seems to be the only cause.

Life and evolution do not appear as if they were produced by a chance but by a superior will. They are progressing along a path which seems to have been determined for them by the same superior will, and purpose. The purpose of evolution seems to be a continuous process of life reaching higher and higher forms and states. It seems to be the opinion of these great thinkers that these higher reaches of consciousness can be reached only by self-denial and a rejection of the animal appetites. The price we

must pay for the above seems to be suffering and privation. Sexual abstinence or suppression also appears to help the full flowering of the intellect and consciousness.

Man must discover newer methods of penetrating deeper and deeper into our consciousness and must have the courage to explore those regions of the self which are up to now inaccessible to us.

It is open to all our intellectuals to venture into these unknown regions of consciousness and test these statements from their intuition. Such adventures into the spirit are certainly more thrilling than any that man faces to-day or in the future, such as climbing the Everest or reaching the moon. But, when we realise that even a small piece of research is an adventure into the unknown requiring an ordering of life and mind, we can very well visualise what severe regimen men must go through to know the reality of all realities, the ultimate one. Just as out of so many scientists engaged in research, it is only given to a few great ones like Newton and Einstein to perceive those great truths, so also it is only great Saints like Jesus Christ or Śri Ramakriṣṇa or our Ṛṣīs of the past who could experience that ultimate reality or enter into it. It is thus evident that while the principal conclusion of the scientific thought of the previous two centuries was materialism with no place for deity, it is slowly converging to Theistic monism in this century. The age-old antithesis between reason and faith seems to be also giving way. While reason is an important faculty of our mind for apprehending the reality behind the phenomena, other faculties like emotion and faith appear to be at least equally important, if not more in this respect. Modern science to-day is assigning a very honourable place to reli-

gion. Now there really is no antagonism between science and religion at any rate in their higher reaches. A scientific philosopher and a religious mystic have to-day very much in common.

Modern civilisation is a product of science which has transformed the way of life and thought of the entire mankind. And yet, if to-day intelligent men well-versed in science and their leaders are not religious enough, it is because they have not fully grasped the religious implications of modern scientific thought or if they have done, they have not the courage to face up to the consequence. These implications are: man individually and collectively must be less self-aggrandising not only physically but also mentally. Most of the civilised societies and their rulers to-day are trying to evolve external methods to curb the individual selfishness and self-aggrandisement. But as long as the curb is not a result of mental transformation and revaluation, man continues to be predatory and beastly, held in check here and there by the fear of atomic or police power. It is only when man's faith in religion is deep and steadfast and informs and transforms profoundly his way of life, that man can transcend the beast in him and enter the spirit. This entering into the spirit of ultimate reality appears to be the highest destiny to be attained, by all forms of life and more so by man. If you turn away from this inexorable path, either out of self-deceit, or selfishness, you not only put back your progress, but also of the entire humanity. One must be capable of utter selflessness born not out of expedience but out of a deep inner religious faith. Almost all great religions have prescribed disciplines for this culmination of human destiny. Śrī Gāyatrī upāsana is one such principal discipline enjoined by Hindu re-

ligion. The worship of the power (Śakti) of Parama-śiva (consciousness) as Śrī Gāyatrī or Śrī Lalitā is one of those great disciplines enjoined by Hindu religion. For the modern mind with its rationalistic and scientific bias, its appeal is spontaneous.

Some of the statements of the great scientific philosophers are startlingly similar to those the Saints of all great religions in general have enunciated. They are, in particular, similar to those the Hindu sages have perceived intuitively thousands of years ago, largely representing, the tenets of the classical Hindu philosophy—Vedanta, and embodied in the Vedās, Upaniṣads, Purāṇās and other sacred texts of the Hindus.

The Hindu seers (and their disciples who have practised the disciplines prescribed by them) have moved a long way along the lines which modern science is today vaguely pointing to. A few quotations from our sacred texts are given below to bear out this similarity. Wherever these quotations closely correspond to statements already reproduced, reference is given to their authors.

Ātmā vā idam eka agra āsīt (Ait-Up. 1-1-1)
Self alone is the Highest.[1]

Some of these statements are in the form of an aphorism which may require a little explanation to those who are not used to this terminology. Here Ātmā means the supreme reality which is consciousness and it is being personified in these statements. Hence the third person singular is used.

Sō s kāmayata bahu śyām prajāyīti
He (self) willed 'let me produce many.'[2]

1. *See* Max Planck's statement.
2. *See* Joad and Lecomte Dunoy.

Sa tapō s tapyata
sa tapastaptvā
idam sarvamasṛjata[3]

"He intensely meditated and power of His meditation created all these (universes)."

Nārāyaṇam mahājñeyaṁ
viśvātmānam parāyaṇam—(Mantra-Puṣpa)

"Narayana the Great object of knowledge, the soul of the Universe, The Ultimate."

Yacca kimcit jagatsarvam
dṛśyate śrūyate s 'pivā
antar bahiśca tatsarvam
vyāpya nārāyaṇasthitaḥ—(Mantra-Puṣpa)

"Even in the smallest part of this universe seen and heard, inside and outside the entire universe, He is...... (Consciousness)"

Manaḥ sampadyate tena
mahataḥ paramātmanaḥ
susthirādasthirākāram
taraṅgā iva vāridheḥ—(Jñā-Vā-Utpatti-46)

"Just as from a still and stable sea an unsettled wave is produced, even so, from the great and Ultimate reality is the unsettled mind derived."

Ṣvātmani svaparispandaiḥ
sphuratyacchaścidārṇavaḥ—(Jña-Vā-Stiti-46)

"In the ocean of consciousness, its own stress shines as Universe."

Kimcit kṣubhitarūpā sā
cicchaktiścinmahārṇave—
kṣaṇaṁ sphurantī sā devī
sarvaśaktitayā tathā
deśakālakriyāśaktir
vayasyā samprakarṣati—(Jñā-Vā-Stiti-47)

3. *Taittirīya Upaniṣad* (2-6-2).

"In that ocean of Consciousness, the power of that Consciousness emerges, a little agitated, as a small wave. She (That power of consciousness) omnipotent goads on the great energies of Time, space and action (physical and mental) who are Her handmaids to create."

Dikkālādyanavacchinnam
ātmatattvaṁ svaśakitaḥ
līlayaiva yadādatte
dikkālakalitam vapuḥ[1]—(Jña-Vā-Stiti-75)

"The Ultimate Reality, unbroken by things such as time and space, by its own power, for its pleasure, assumes this body (Universe), conditioned by space and time."[2]

Viśvam darpaṇa-dṛśyamāna—
nagarītulyam nijāntargatam

This is how Śrī Śankara in his Dakṣiṇāmūrti stotram described the reality.

"The Universe, like a city reflected in a mirror is within HIM."[1]

Kvacitkācitkadācicca
tasmādudyanti śaktayaḥ
dēśakāla-vicitratvāt
kṣmātalādiva śālayaḥ—(Jñā-Vā-Utpatti-11-6)

"Just as various kinds of paddy are produced depending upon the time and place on the earth, similarly various energies emerge out of that Ultimate Reality."

Sa ātmā sarvago rāma
nityodita-mahāvapuḥ
yanmanayunmanīm śaktim
dhatte tanmana ucyatē—(Jñā-Vā-Utpatti-11-7)

1. *See* Jeans and Eddington.
2. *See* Joad.

"That Ultimate Reality, the all pervading, the ever effulgent, the infinite and the Universal, when He manifests through His power of thought, He is known as mind."

Puruṣasya vipaścitaḥ
indriyāṇi pramāthīnī
haranti prasabham manaḥ
vaśe hi yasyendriyāṇi
tasya prajñā pratiṣṭhitā—(Bh. Gītā)

"Senses and their organs are very powerful and overwhelm even the mind of the wise. Hence, He should be firm and strong."

See Alex Carrel and Lecomte Dunoy.

Ātmana ākāśaḥ sambhūtaḥ
ākāśādvāyuḥ vāyoragniḥ
agnērāpaḥ ābdhyaḥ pṛthivi
pṛthivyaḥ oṣadhayaḥ
oṣadhībhyō annam
annāt puruṣaḥ

(Tai. Up. 2, 1)

"From the Ultimate Reality space (Ākāsa), from space stress (Vāyu), from stress energy (Agni), from energy various forms of energy and matter (Āpaḥ, Prithivī), from matter plant and animal life (Oshadhayaḥ and Annam) from Life Consciousness and Ultimate Reality."

Na karmaṇā na prajayā
dhanēna tyāgēnaike
amṛtattvamānaśuḥ

(Kaivalyopaniṣat-3)

"Not with action, not with wealth, nor with children does a man become immortal but only by renunciation."

Eṣa sarveṣu bhūteṣu
guḍho ss tmā na prakāśate
dṛśyāte tvagryayā budhyā
sukṣmayā sukṣma darsībīḥ
(Kaṭh. Up. 1-3-12)

"That Ultimate Reality though present in everything created, is not manifest but latent. It can be seen by the pointed mind of seers trained to see the minute."

Adṛṣṭa pūrvaṁ hṛṣiṭosmi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tadeva me darśaya deva rūpaṁ
prasīda .deveśa jagannivāsa
kirīṭinam gadinam cakrahaṣtam
icchāmi tvām dṛṣṭumahṁ tathaiva.
(Bh. Gītā, 11-45, 46)

"I am pleased, and have seen, the hitherto unseen Ultimate Reality or God-head. But, my mind is greatly troubled with fear. Therefore, Lord of the Gods and Dweller of the Universe, favour me, with your form as a God, with a crown, mace and discus, (weapons). I wish to see you in that form alone."

INTRODUCTION

It will be clear from the last section how scientific thought in this century is approximating towards Upaniṣadic philosophy. Although according to Advaita, Ultimate Reality is attributeless or undifferentiated consciousness (Nirguṇa), modern mind with its rational and scientific bias can apprehend it with greater facility as the inherent power (Śakti) of the Ultimate (Śiva) united inseparably with that power, which creates this phenomenal universe. But there is really no distinction between Him and His power, except what we make. They are as inseparable as the fire and its heat.

Since this primordial power of the Ultimate is the creatrix of everything we experience, She is worshipped as Mother from time immemorial. In fact, Śakti worship in India is as old as man. In pre-historic times, in the cities of Mohenjodaro and Harappa such worship was stated to be common. In the words of Professor Gibbet, the Edinburgh Professor of Archaeology, "The numerous clay figurines of women suggest that as in Baluchistan some form of worship of a Mother Goddess in which these figurines played their part in household shrines was common in India in Indus valley cities......Such Goddesses are common in the Hinduism of the countryside to-day—the Grāmadevatās of many a rustic shrine. There is also evidence of some form of phallic worship with representation of male and female generative organs."

In Vedic times, Mother Goddess was worshipped as Uṣas and Araṇyāni in Ṛig Veda and Śrī Gāyatrī in

Yajur Veda and as Śrī Mahālakṣmī and Durgā in other Vedās and in Upaniṣads as Umā and Haimavat. In Purāṇas she was worshipped as Śrī Lalitā and Kālī and in Āgamās and Tantras as Śrī Mahā Kālī, Tripura Sundarī and Rājarājeśvarī. Thus, from the pre-historic times, i.e. 2,500 B.C. up to date, there is an unbroken tradition of the God-head being worshipped as Mother for over 4,500 years in India. Even to-day, it is rare to find a Hindu home where she is not worshipped as Śrī Durgā, Lakṣmī, Kālī or Sarasvatī or at least as a Grāma-Devatā or village deity.

In this long line of Śakti worship, two aspects of the Goddess can be clearly discerned—one the fierce form of the deity which is dreaded and propitiated and the second the benign aspect of her love and kindness. These two broad aspects are common in the concept of God in other religions also, such as Christianity. The first one is more primitive and is a 'Tāmasik' or 'Rājasik' personification of Śaktī. Fear is the predominant emotion of the sādhaka in worshipping this aspect—fear of natural calamities ill-health, enemies, poverty, death and even ignorance. Even Her form is imagined with many heads and hands, each carrying deadly weapons like sword and mace, riding on wild animals like tiger, lion, boar and even corpses. She always resides in wild places, lonely forests, hill-tops and cremation grounds. She is always represented with an 'Abhaya-Mudrā' or the pose of allaying fear. She is offered sometimes wine, and sacrifices of living beings such as fowls, goats, buffaloes and even probably human beings. She is frequently worshipped to gain limited personal objectives, sometimes of an evil nature. It is this fierce aspect of Śakti which Arjuna sees in the Viśvarūpa-Samdarṣana-Yōga in Bhagavad-Gītā and is frightened.

The second one is the Sāttvik form of Śakti, a later and sublimer concept which is the product of the Upaniṣadic thought. Here, the Sādhaka through greater knowledge, largely sheds the fear of the Deity and loves Her as his Mother. She is imagined as seated on a lotus and resides in beautiful surroundings like lakes, and gardens. Her form is imàgined as having in Her hands a lotus or a book, a japamālā or sugar-cane bow or a vīṇā. She is also imagined as having 'Upadeśa-Mudrā' or an attitude of initiation or teaching although Abhaya-Mudrā is also common. She is worshipped with the object of realising higher and higher reaches of consciousness and knowledge with offerings of flowers, milk and honey. She is the Mahāsarasvatī aspect of Śakti, who by presenting to the Sādhaka the knowledge of the Ultimate Reality, the Ātma-Jñana, sheds his fear and leads him to self-realisation.

But in the various forms or mūrtīs that are being worshipped as Śakti, these two aspects are intermingled to a more or less degree as can be gathered from the form of say, Gāyatrī Herself who is contemplated as having five heads, three eyes and also having in Her hands a mace, a goad, a skull, two lotuses and Abhaya-Mudrā. The Sādhaka as he advances in his discipline and as his sādhanā becomes Sāttvik and sublimer finds himself drawn irresistibly towards the second or the 'Sāttvik' form. This is the form in which Śakti is worshipped in what is known as Dakṣināchāra or right-hand path in general.

Here, it is not unreasonable to assume that this Śakti worship or 'Śāktamata' is the discipline of choice of Śrī Śaṅkara. This is evident from the fact that in the pīthās or monastic institutions which were founded all over the country for re-establishing Hindu Reli-

gion, from Śaṅkara's time up to date, the presiding deity is Śrī Śāradā. Śrī Gāyatrī is mentioned in *Yajurveda* and Her worship as 'Vedamātā' is enjoined to the majority of the Hindus. Thus, it will be seen that from the pre-historic times to the age of Purāṇas i.e., nearly for 2,500 years this worship of Śakti was a living cult. During this long period of evolution, this discipline, as it was practised by generations of men and women of various intellectual, moral and spiritual calibre, must have gathered and collected, quite a body of lore. The Tantrās and Āgamās embody the knowledge so accumulated. A Tantra is a system of discipline or sādhanā for attaining the Ultimate. A Tantra literally means spreading or extension of knowledge in the present context. Āgama means a body of knowledge coming to us from outside i.e., a revelation or it can also mean 'knowledge that is un-Āryan'. Incidentally, some of these Tantrās were practised to attain only limited objectives such as riches and powers over men. Hindu religion recognizes individual developmental capacity and offers a variety of disciplines suited to various individuals subject to a certain universally accepted substratum of faith and conduct. Moreover, in the Vedic and Purāṇik ages, different disciplines were offered to different divisions of the Hindu society such as castes for realizing the Ultimate. Some of these Āgamās and Tantrās are those so prescribed.

Each one of these Tantrās is an elaborate compendium or a system of philosophy, worship, ritual and a code of conduct suited and prescribed to various individuals and groups of varying physical, intellectual, moral and spiritual capacities.

During the Purāṇik period, Buddhism and Jainism were living religions. Naturally, there was

mutual enrichment between the various systems of discipline of different religions of India.

The Tantrās and Āgamas as sacred religious texts are held in the same high esteem as the Vedās and Upaniṣads. There are some Tantrās like Yāmala-Tantrās which are claimed to have been older than even the Vedās. Some of the rituals of worship observed in the temples and on sacred days such as 'Durgāṣtamī' by Hindus are to some extent 'Tantrik'. It may be here mentioned that there is an impression among some that Tantra is some form of black magic and immoral practices associated with sex and drink condemned by orthodox Hinduism. There appears to be some ground for such an impression. It is a fact there are two forms of ritual mentioned in Tantrās known as the 'Vāmācāra', the left hand ritual and 'Dakṣiṇācāra' the right hand ritual otherwise known as 'Samayācāra'. These two modes of ritual have again some relation to the dual aspect in the evolution of Śakti worship mentioned already. The Vāmācāra or the left-path is probably an echo of the primitive ritual with which the terrible aspect of the Mother Goddess was worshipped in pre-historic times. Later on it found sanction in many Tantrās such as 'Kulārṇava' and 'Kāmikā' and 'Paraśurāma-kalpa-Sūtrās'.

In this Vāmācāra, otherwise known as 'Kaulāchāra', the Ṛṣi is Bhairava and Bhairava and Bhairavī are deities. The worship of the Śakti component of the 'Śiva-Śakti', the Ultimate Reality, is stressed. In this ritual, the Sādhaka performs the Pūjā according to Paraśurāma-kalpa-Sūtras. Some worshippers known as 'Uttara Kaulās' perform Pūjā to female generative organ. Some of those worshippers who perform these sādhakas stark naked known as 'Digambarās'

and 'Kāpālikās' belong to this Vāmācāra. In Vāmācāra', Pañca-Tattvās otherwise known as Pañca-Makārās are offered to the deity in the ritual. These are meat (Māṁsa), wine (Madya), parched rice (Mudrā), fish (Matsya) and sexual intercourse (Maithuna). Regarding the origin of these Pañca-Makārās, we can trace it in the evolution of the Śākta-Mata itself. The fierce tribal Goddess of Śākta-cult is even to-day offered meat and in some places toddy or whatever the worshipper ate or drank such as fish and wine. In Mahābhārata Śrī-Durgā is mentioned to be fond of wine and meat. Probably in that age meat and wine were indulged in by the educated and orthodox and were therefore offered as a sacrament. But their capacity to coarsen the intellectual faculties specially in spiritual pursuits was soon discovered and was tabooed to every spiritual aspirant. But if one cannot escape the lure of them, they were permitted as an article of worship to certain classes of people who are used to that. This is probably how the offering of meat and wine and fish found a place in Śakti-worship.

Some seek to justify Vāmācāra on the ground that it seeks to sublimate the grosser nature of man, through satiation of senses. But this is a strange argument because, human nature becomes grosser and grosser as the senses are satisfied further and further. There are some who extol Vāmācāra as having been practised by great ones like Srī-Rāma-Kṛṣṇa. This argument is against Vāmācāra. It is only highly evolved souls like Srī-Rāma-Kṛṣṇa that can withstand its temptations and pit-falls. It is not for ordinary sādhakās, and evolved souls do not need it.

But whatever might be the origin of this Vāmācāra, it was evolved as a path of Sādhana for certain classes of Hindus and has a place in their spiritual

growth at any rate in the beginning. The Tantrās themselves give adequate warning about the pit-falls in the Vāmācāra.

On an examination of the historical evolution of the Tantrās, sex-act as a ritual seems to have been introduced for the first time in the 'Guhya-Samāja-Tantra' of Buddhistic origin. The date of this Tantra is said to be 3rd century A.D. In this Tantra, in the XVIII Chapter mention was made of Prajñābhiṣeka or initiation of a disciple with 'Prajñā' or woman. There, it was said that the Guru takes the hand of a beautiful woman agreeable to the disciple who is an adept in the practice of Yoga and places it in the hands of the disciple after citing 'Tathāgatās' as witnesses. Thereafter, placing his own hand on the head of the disciple, he will say "Since Buddhahood is impossible of attainment this Śakti or woman should be accepted." Thus, it looks as though this was the result of a reaction to the high moral and monastic ideals of Hinduism and Buddhism. From the name of the Tantra itself, it is evident that it advocated secret societies where this cult was practised as Hinduism and even orthodox Buddhism would not tolerate such practices in the name of religion. This in fact is the beginning of what is generally known as 'Vajrayāna-Buddhism'. Incidentally these secret societies where in the name of religion orgies of sex, drink and gluttony were practised were mainly held to be responsible in bringing the Buddhism into contempt amongst the Hindus or driving it away from the land of its birth.

These undesirable Tāntric rituals have invaded the worship of not only Śakti but also other Gods like Sūrya and Gaṇeśa of Hindu pantheon.

The credit goes to Śrī-Śankara for rescuing these various schools of Hindu religious worship more especially the Śakti worship from these odious practices and establishing it in its pristine Vedāntic purity as 'Samaya-Mata' or Dakṣiṇācāra. This Samayācāra is the ritual adopted in the monastic institutions established by Śrī-Śankara and prescribed to Hindus since his time. The discipline of Samaya-Mata is called 'Swatantra-Tantra' by Śrī-Śankara, in his famous poem 'Saundarya-Laharī'. This Samayācāra like all other disciplines of Hinduism is a system integrating within itself the Yogas of Mantra, Laya, Bhakti and Jñāna. These are all so many paths, the great Hindu Ṛṣis of antiquity have prescribed for attaining the Ultimate. These harness besides intellect other faculties of our minds such as faith and emotion in our efforts. The Dakṣinācāra condemns the Vāmācāra and is the worship of Śrī Śakti according to the five sacred texts known as Śubhāgama-Pancaka viz., Sanaka, Sanandana, Sanatkumāra, Vasiṣṭha and Śuka-Saṁhitās. Here, Śrī-Dakṣiṇā-Mūrtī is the Ṛṣī, Kāmēśvarī and Kāmeśvara are the deities of worship. The disciple must be able to imagine the identity of Śiva and Śakti with the various components of Śrī-Chakra. He must also identify them with the seven planes of consciousness or Chakrās in the body known as Mūlādhāra and others. His worship of Śakti must be mostly mental or Antaryāga as prescribed by Bhāvopaniṣad. He should merge his mind and its action in Śakti established in the highest plane of consciousness known as 'Sahasrāra' in the centre of the head. This in essence, is Samaya-Mata. If however, the Sādhaka is unable to completely perform mental worship, external ritual is prescribed in Kalpa-Sūtrās with the offering of milk and honey etc. But for those who are competent the Antaryāga or mental form of ri-

tual, is the best. An English rendering of mental worship or 'Mānasika-Pūjā' reproduced below according to Bhāvopaniṣad will bear out the high mental discipline that is expected of the Sādhaka in Samayācāra to enable him to meditate on, and become one with the highest Reality, the Śakti.

The Power of will, the great *Tripurasundarī,* of the form of devoted mind and *Kāmeśvarī,* the complete, the solidified state of Truth and Bliss, in union, is the deity of meditation and worship.

The Truth that brings forth peace, is offered as oblation to that Deity.

The power of discrimination, between good and evil is offered as service to Her.

The eternity behind the existent and nonexistent is offered as subsidiary service to Her.

The capacity of the internal and external senses to perceive the Unity in everything, is offered as *āvāhana* or invocation to Her.

The perception of such a unity outside and inside and everywhere, is offered as seat to Her.

The Unity of Śiva (white), and Śakti (red) is offered as water to wash Her feet.

The brilliant experience of Bliss in Her worship is offered as *pādya* to Her.

The experience of crystal clear Ultimate state of Reality is offered as water to clean Her.

The Descent of Consciousness into every organ from its Highest state is offered as *āchamana* to Her.

The power of Ultimate Bliss appearing as the Fire of consciousness is offered as raiment to Her.

A Sacred Thread is offered to Her consisting of the 27 individual strands, representing bliss, wealth, knowledge and action etc., which is signified by the *Brahma Nāḍi* or spinal cord.

Non-involvement in one's own and the other's things, is offered as ornaments to Her. In everything, a firmness of mind, is offered as flowers to Her.

A continuous experience of the previous acts is offered as incense to Her.

The control of breaths and the consequent perception of flashes of light in the field of consciousness is offered as light to Her.

The stoppage of the incoming and outgoing breath is offered as food to Her.

The Unity in the three states of *Jāgṛt*, etc., of consciousness is offered as betel to Her.

The movement of *Prāṇa* from *Brahmarandhra* or centre of the head to *Mūlādhāra Chakra* at the lower end of the spinal cord, and back is offered as going round or Pradakṣiṇa to Her.

The fourth state beyond the three states of consciousness is offered as Salutation to Her. The complete immersion in the notion that the body is nonexistent is offered as sacrifice to Her.

Always presenting to the Ultimate that 'Truth alone exists' being unconcerned about any act, to be done or not to be done, are offered as Sacrificial Fire.

Losing oneself in the Sacred feet of Her is offered as Meditation to Her.

If any one performs the above worship, for three *Muhūrtās*, (units of time), he becomes one with the Deity.

A close examination of the philosophical and other components of Samayāchāra will help us to appreciate Śrī-Lalitā-Sahasranāmam better. Śrī-Kāmakalāvilāsa, a text-book of aphorisms embodying the philosophy and ritual of Samayāchāra by Śrī-Puṇyānanda-Yati, very clearly and ably explains the various aspects of this form of Śakti worship. The first Sūtra of the Kāmakalāvilāsa describes the primordial reality as follows:—

Sakala-bhuvanodaya-sthiti
layamaya līlā vinodanodyuktaḥ
antar līnā-vimarśaḥ
pātu Maheśaḥ prakāśa-mātra-tanuḥ

"May the Great Lord who has imminent and potential power to create, protect and destroy, for his pleasure all the universe, and who is an embodiment of pure illumination or consciousness and who has within him indivisibly united the power to know, protect us."

Sa jayati śakti-rādyā
nija-sukha-maya-nitya-nirupamākārā
bhāvī-charāchara-bījam
Śiva-rūpa-vimarśa-nirmalā-darśaḥ

"Victory to Her the Primordial power, the seed from which sprouts hereafter the entire creation, static and kinetic universes, the eternal, the incomparable, who is of the nature of her own bliss, and who manifests as a mirror to His (Śiva) self.

In these sūtrās the Ultimate Reality is descried as consciousness and its power inseparably united. This unit creates, preserves and destroys the universes just for its pleasure. We are conscious of this reality only through its power of manifestation. This

Primordial unit is the highest state of consciousness from which everything is derived and into which everything is released. It is beyond mind, space and time since it creates all these entities. There are some, the Māyā-Vādins who hold that everything we experience is an illusion or a misrepresentation that is created by the power of that Ultimate Reality. They believe that the universes of our experience are unreal and the Ultimate Reality 'Śiva' does not take part in this creation, preservation and destruction business. The Samaya-Mata, however, believes that—

Na Sivena vinā Devī
Devyā cha na vinā Sivaḥ
na tayorantaraṁ chāsti
chandra-chandrikayo riva

"There is no Śiva without Śakti nor is there any Śakti without Śiva. There is no distinction between them just as there is none between the moon and her shining."

These two aspects of the Ultimate Reality are personified as Śiva and Śakti in Samaya-Mata. This consciousness, Śiva and its power Śakti become the first formulation towards creation, of the phenomenal Universe of name and form, that is, Nāma and Rūpa. But as yet, at this level there is no creation or Sṛṣṭi. They are yet to come. This Primordial unit is the object of worship and discipline in Śakti worship.

Eko rudraḥ sarva bhūteṣu gūdhaḥ
māyā Rudro sakalo niṣkalaścha
sā eva Devī na cha tadvibhinnā
hyiti jñātva hi amṛtatvaṁ vrajanti

"Rudra is latent in every created thing. Māyā (Śakti) and Rudra are his manifested and unmanifested aspects. He is She. They are not separate. Knowing this (they) are attaining immortality."

The third Sūtra of Kāmakalā-vilāsa describes the beginning of the creation:

Sphuṭa-Śiva-Śakti samāgama
bījāṅkura-rūpiṇī-parā-Saktiḥ
aṇuṭara rūpānuttara-
vimarśa-lipi-lakṣya-vigrahā bhāti

"This manifestation of the union of Consciousness and His power is the seed from which the universes to be created sprout. This ultimate power can be concentrated upon and shines as the image formed by the first letter 'A' and the last letter 'HA' of the Sanskrit alphabet of 50 letters forming 'AHAM' which means 'I'." This Sūtra teaches that Ultimate Reality resides in every individual as the soul or I-consciousness. This word 'AHAM' should not be confused with what is known as 'Ego' which represents roughly the unit consisting of our mind and body. The word 'AHAM' is only Its vigraha or representation. All the disciplines are devised to 'see' or experience this source of power behind this 'AHAM'; the abode of this according to Samaya-Mata is in the Sahasrāra, the thousand petalled lotus in the centre of the head. This 'AHAM' is the seat from which the phenomenal universe arises. In the 9th sūtra, this creation of the phenomenal universe is elaborated.

Sphuṭitā daruṇad bindor
nādabrahmāṅkuro ravo vyaktaḥ
tasmād gagana-samīraṇa
dahanodaka-bhūmi-varṇa sambhūtiḥ

"From this red circle i.e. Śakti aspect of 'Aham' which begins to extend sprouts the universe of sound as stress and manifests. From that universal sound arises the alphabet of letters which represents the elements Earth, Water, Fire, Air and Space." Thus, first the word was created in the form of alphabet which contains all the names of created things. Our comprehension of the universe of names is through the letters of the alphabet which is otherwise known as the 'Mātṛkā' or the Mother of all created beings. This alphabet is also the source of all 'Mantras' or letter forms of the Deity. Mantra is a letter picture of the concept of the Devatā seen intuitively by seers. This Mantra is a very important component in 'Samaya Mata'. Mantra literally means that which saves you if you meditate on it. An image or an idol serves to absorb the mind of the Sādhaka and makes him realise the concept behind the image or idol. Similarly, a Mantra, which is a sacred combination of letters representing God, if repeated in meditation, will make the disciple realise the God-head of that Mantra. Thus, this Mātṛkā mentioned in the last sūtra is the force behind all letter-representations of not only concrete objects but of every concept our mind is capable of conceiving. In fact, it is the fountain-head of all our speech, spoken and written. The next sūtra describes the creation of all matter and form, from that 'Aham' or primordial unit.

"Adha viśadadapi bindor
gaganānila vahni vāri bhūmi janiḥ
yētat panchaka vikṛtiḥ
jagadida maṇvādi ajāṇḍa paryantam

"After the word is created, are born from the extension of the white 'circle', 'Siva' the primary categories ākāśa, agni, jala, bhūmi, vāyu, the Pancha

bhūtās. This universe from the atom to the cosmos is derived from these categories."

It is not possible here to fully explain what these categories stand for in modern parlance. But roughly speaking Ākāśa corresponds to space-time, Vāyu the stress within that space-time, Agni, the resulting energy from that stress, Jala the flow or extension of that energy and Bhūmi the concrete forms of matter and energy resulting from movement or transformation of that energy. It is stated that the primordial unit 'Aham' consisting of consciousness and its power undergoes these transformations. The Māyā-Vādin says that these transformations are only appearances and unreal; but whether these are appearances or realities they are derived from that source and are various transformations of that consciousness, the subtlest being our mind and the grossest matter, almost its outer crust. Just as in the universe experienced outside ourselves we are aware of these gradations, it is stated that these are to be found inside ourselves too. This is the genesis of the Universe of name and form and matter according to Samaya Maṭa. Here the concept of Śabda Brahman, the cosmos of sound, is of the Mīmāmsakas, who propound that Śabda is derived from and is a manifestation of Śakti. Similarly, the Sānkhyās believe that the Pancha Bhūtas are manifestations of Śakti as modes of Prakṛti. It will be thus seen that this Tantra adopts the above two doctrines.

It was already mentioned that Lalitā Sahasranāma is a synthesis of various paths for God-realisation. Among these, Mantra is an important one. This is established in the eleventh Sūtra of Kāmakaḷāvilāsa.

Bindu dvitayam yadvad
bhedavihīnam parasparam tadvat
vidyā devatayorapi
na bhedo leśo s sti vedyavedakayoḥ

"Just as there is not the least difference between the two 'circles', 'Śiva' and 'Śakti', there is not the slightest difference between the Mantra and the Devatā whose letter form it is, and also between the devotee and the Devatā whom he worships." Just as the Ultimate manifests through power or Śakti, Mantra and Devatā are inseparable manifestation of that Śakti and there is no distinction between them. Here Devatā means the Śakti worshipped by great Mantras such as Śrī Gāyatrī, Śrī Bālā Tripura Sundarī, Śrī-Pancha-Daśī and others. Unless the disciple has firm faith in this sūtra, no progress is possible. It is only when he sincerely and intensely believes that the Mantra and the Devatā of his Sādhana are one and the same and that he is essentially one with them, that his efforts will flower in God-realisation. In Lalitā Sahasranāma itself everyone of the thousand names is a Mantra by itself apart from being a mere descriptive verbal arrangement. Mahāmantrās like Śrī Gāyatrī and others are all Mantra Śvarūpās of one and the same ultimate power. They are to be initiated into by a competent Gurū who is to be considered as Śiva Himself in human form. Śrī Gāyatrī being the well-known Mantra to most Hindus it will be dealt with here in a detailed manner. It is known as the 'Dvijatva Sādhaṇī Vidyā' i.e., it enables a disciple to be reborn to spiritual life. It contains 24 letters, each letter representing a God such as Agni, Vāyu, Varuṇa etc. These letters also represent 24 Tattvās or categories such as the five Bhūtās from Bhūmī to

Ākāśa, the five sense organs such as eye and smell, the five motor organs such as speech etc., and the five objects of sense organs such as sound and touch and finally four categories of mind, ego, Mahat and the Ultimate. These categories are as common to the macrocosm Virāt as the microcosm Jīva. It is said in Viśvāmitra Kalpa that to know "the Ultimate there are 14 branches of knowledge of these, the essential are the Vedās. Even in the Vedās Śrī Gāyatrī is the quintessence. She has two forms. The first one is known to all Dvijās. The other one is very secret and is found in the four Vedās. Thus, it will be seen that the Gāyatrī Mantra has two forms—one Tripadā Gāyatrī of 24 letters. Every disciple is initiated into this Mantra at the time of Upanayana ceremony. Its objectives are the four Puruṣārthās: Dharma, Artha, Kāma and Mokṣa. The second form which is the subtler of the two is to be initiated into or practised as a disciple becomes more advanced and competent in his discipline. This second form is the Tripāda Gāyatrī with the addition at the end, of the letters *Paro rajasi Sā Avadom'*. This is also called Chaturtha Pāda or the Turīya Pāda of Śrī Gāyatrī Mantra.

The presiding deity of Śrī Lalitā Sahasranāma is the object of Sādhana with Śrī Gāyatrī mantra specially with Turiya Pāda or any of the Mahā Mantras such as Śrī Pancha Daśī, Śrī Ṣoḍaśī and Śrī-Bālā-Tripura-Sundarī. The full meaning of this Gāyatrī Mantra is given below:—

"Let us meditate or become one with that great Effulgence who has no attributes of any kind except of reality, consciousness and bliss, who is radiating from the heart of the sun and is that power that goads our minds which are condition-

ed by various limitations, who is extolled by Vedas and other sacred texts as being competent to free us from the sins and limitations, and who is the cause of the triad—birth, preservation and destruction of the universe, and who is our blissful refuge; let that Mother who is beyond all the attributes save us."

One will comprehend the loftiness of the concept contemplated by the Gāyatrī-Mantra if only one looks into the meaning of the 'slokas' in Gāyatrī Āvāhana in 'Sandhyā-Vandana'. An English rendering of the same is given below.

"The single letter 'OM' represents the Ultimate Reality. Power is its presiding deity. Brahma, the Ultimate Reality itself is the seer of this Mantra. Its Chandas is Gāyatrī. It is the personification of the Ultimate itself. Its Sādhana is only for the union of the individual self with the Ultimate. Let Ṣri-Gāyatrī, the Mother of Vedās established by Vedās, indestructible, the Giver of blessings, let Her come and reveal to me the Ultimate. Whatever unrighteous deeds are done, they may be got rid of that day itself whatever are done during the night, may they be destroyed that night itself. Oh Great Power! the embodiment of all letters in the alphabet, the Devatā which represents the two conjunctions of day and night or which the Sādhaka meditates upon during these conjunctions (Sandhyā)! You are the Power of Knowledge. You are the enemy of all that is bad. You are the strength, the light, the Universe and its infinite existence and You are the abode of the Gods. I invoke Gāyatrī, Sāvitrī, Sarasvatī and Lakṣmī and the Ṛṣīs. Of Gāyatrī-Mantra, Viśvāmitra is the Ṛṣi, Gāyatrī, the Chandas, Savitā, the Power of the sun is the Deity, Agni is Her face, Viṣṇu, the Preserver, is

Her heart, Rudra, the Destroyer, is Her Coiffure, Pṛthvī the earth is her medium of creation. She is alive with the five vital breaths Prānā, Apāna, Vyāna, Udāna and Samāna'. She is white in colour, of 24 letters viz. eternal Tattvās, three feet, viz., three Vedās and contains the six spaces i.e., the six cardinal sides and five heads. Her purpose is to take us to the Ultimate.'

For a more detailed significance and other particulars about the Gāyatrī and other Mantrās, the reader is refered to 'Kāmakalāvilāsa'.

The seat of Ātma, the counterpart of the Ultimate Reality in man is said to be the Sahasrāra Chakra. Here, the undifferentiated attributeless 'Aham' described in sūtra 4 of Kāmakalāvilāsā resides. From this subtlest form its power descends to grosser and grosser stages and finally having become the grossest form of energy settles in Mūlādhāra Chakra which is in the region of the anus. In between the grossest and subtlest, there are five other Chakrās, planes or Centres of consciousness of various degrees of subtlety. They are in the ascending order 'Svādhiṣṭhāna', 'Maṇipūraka', 'Anāhata', 'Viśuddha' and 'Ājnā'. These are in no sense to be taken as anatomical entities which can be searched for in the body. Anatomical regions such as the junction of the eye-brows, navel etc. may be the places associated with them. They are to be contemplated as abodes of 'Mother' during the practice of breath control—'Prāṇāyāma' which is a part of this discipline. The power of consciousness is called 'Kuṇḍalinī' in its gross form. 'Kuṇḍalinī' means coiled up or potential. She dwells in the 'Mūlādhāra Chakra' and is the driving power of all our activities such as spiritual, mental, physiological and physical. The Yogamārga describes various items of discipline

such as Yama (self control), Niyama (regulated living), Āsana (seating or posture), Prāṇāyāma (breath control), Pratyāhāra (watching the Dhāraṇa activity of the mind), Dhāraṇa—fixing the mind on the object of Worship, Dhyāna concentrated meditation of the same and Samādhi, becoming one with It, with the completely stilled mind. Lalitā-sahasranāma mentions how the Deity is to be meditated upon in these centres of consciousness and the code of conduct of Sādhaka who is dedicated to this discipline.

It must be clearly understood that a competent Gurū must guide the Sādhaka in these practices but in this secular age it is very difficult to find a competent Gurū and even if one is very competent he does not advertise himself for our benefit. So intense faith and surrender and sacred books which are now very much available and such help that we get from the teachings of the great Ones like Śrī Rāmakrishna, Ramaṇa Maharshi and Śrī Aurobindo and the company of devout Sādhakas must help us through. To the intense devotee the divine Mother Herself will act as the great Guru and guide him if sincerely prayed for.

In Tantra Śāstra, just as each Devatā is worshipped as a Mantra or a letter form, She is also propitiated as a diagram or Chakra or Yantra. In fact, the disciple or sādhaka should make no distinction between the object of his sādhana, the Dēvatā, and the Yantra which represents Her diagrammatically. For instance, Śrī Chakra is worshipped as Śrī Lalitā in Samaya Mata.

A close scrutiny Śrī Chakra will show how the power of the Lord Parameśvara represented by a point in a small triangle at the centre of the Śrī Chakra transforms itself through a series of triangles,

circles and lines and becomes the diagram Śrī Chakra which represents the completely evolved universe or individual. One should meditate on Śrī Chakra knowing the significance of the triangle 'Trikōṇa' and Circles. These represent the various transformations of Reality, as power which finally culminates in the universe of mind and matter of our experience. They are also called 'Āvaraṇas' or limitations which the power of Reality imposes on Herself to create the universe. The disciple should realise how both the universe and himself have evolved out of undifferentiated consciousness through its own power and become this Universe of name and form. The Śrī Chakra will greatly help the devotee in this realisation. Having understood this process it will be easy for him to realise the object of his Sādhana. The culmination of this Sādhana is the losing of one's identity in the Ultimate self.

The 21st sūtra of Kāmakalāvilāsa therefore states *'Chakrasyāpi-Maheśyā na bhēda lēśopi bhāvyate vibudhaihi Anayossūkṣḥmākārā paraiya sā stūlayōścha kāpi-bhīdha'*. Wise men do not see the least distinction between Śrī Chakra and the Great Mother. The subtle form of both is Parā Śakti, the Ultimate Power and Her gross form is Śrī Chakra. It is therefore mentioned in the 8th sūtra of Kāmakalāvilāsa:

Iti-kāmakalā-vidyā
devī-chakra-kramātmikā-seyam
vīditāyena sa mukto
bhavati-mahā-Tripura Sundarī rūpaḥ

The disciple who realises that Mantra, such as Śrī Gāyatrī and others and the Devatās who are the deities of worship by these Mantrās, and the Śrī Chakra are none but Herself, the Kāma-Kalā, will be-

come Mahā Tripura Sundarī Herself and will be liberated. To sum up the Samaya Mata doctrine: A Sādhaka therefore must be one having great faith in the divine Mother as the creatrix of the Universe and that he can lose his limited identity in that infinite existence which is the goal of all Sādhana. He should have faith in the sacred texts such as Śruti, Smṛti and Purāṇa and must study, and after deeply pondering over them, must come to accept the relatively unreal status of the universe of our experience including our pleasures and pains.

He should also, besides being truthful, self-controlled, contented and continent, be competent to be initiated into one of the Mahā Mantras by a Guru who should be treated as the Divine Mother Herself in human form. He should lead a life of dedication to the Great Mother Herself, in short. Last of all but the most important injunction in this practice is that although the four Puruṣārthas are mentioned as objects of worship, normally Śrī Lalitā should not be worshipped for the attainment of limited wordly ends, but to only realise the Ultimate through Her Grace, i.e. only as a 'Mokṣhopāya' or a means of liberation. If that lofty objective drives the disciple in his devotion and discipline the divine Mother even overlooks minor lapses in the discipline of the Sādhaka and leads him to higher and higher states just as a mother leads her loving but erring child along the right path. This in essence is the worship of Śakti according to Samaya Mata.

Śrī Lalitāsahasranāma itself is in the Brahmāṇḍa Purāṇa. The medium of Sahasranāma in religious literature is a logical outcome of Upaniṣadic philosophy. It stems from the idea underlying the statement '*Ekam sad viprā bahudhā vadanti*'. The thou-

sand names of the Deity describe the essential unity which becomes multiplicity in manifestation. Like all the great Hindu sacred books such as the Bhagavad Gītā it is a compendium of the entire religious lore and culture at the time of its composition. This Sahasranāma was communicated to Śrī Agastya by Śrī-Hayagrīva, an Avatāra of Viṣṇu. It is absolutely essential that every disciple of Śrī Vidyā must recite this Lalitāsahasranāma according to his ability frequently. It is said that this Sahasranāma was composed by Deities such as Vāgdevatā or Goddess of Speech at the express command of Śrī Lalitā Herself for the benefit of the devotees. It is said that even if the worship of Śrī Chakra or Japa of Mantra, is omitted, if this Sahasranāma is recited, it will confer without doubt everything that a disciple wishes. Thus the recitation of Lalitā Sahasranāma, has a unique and very important place in this worship. It is also stated that each of the thousand names is a Mantra by itself, the contemplation of the meaning of which will reveal to the disciple pathways towards his spiritual goal. The fact that this work had in the past centuries, commentaries in Sanskrit, by great scholars like Vimarśānanda Nādha and Vidyāraṇya Munīśvara, Bhaṭṭa Nārāyaṇa, Śankara and Bhāskararāya shows the great importance of this work. In this century, there are commentaries on this poem by 'Śrī Kalyāṇānanda Bhārati Svāmi and Simhambhatla Rāma Murthy Śastri in Telugu and Mr. Anantakriṣṇa Śāstri and Mr. D. S. Śarma in English.

Purāṇās like Brahmāṇḍa, Skanda and Bhaviṣyottara have abundant sources of Vratāṣ, disciplines and nāmas (names) for the worship of various Gods and Goddesses of the Hindu pantheon such as Gaṇeśa. Some of these like the *Vināyaka-vrata* are for the wor-

ship by all classes of society. Similarly, Lalitā-Sahasranāma appears to have been composed for the benefit of all Hindus and probably used by all classes of worshippers whether they belong to the left or right-hand path. Names such as 'Dakṣinā-Dakṣiṇārādhyā Kaula-Mārga Tatparā-Sevitā, Savyāpasavya-Mārgasthā' clearly indicate the truth of the above statement. Names such as 'Vaktra-Lakṣmī-Parīvāha Calan — Mīnābha — Lochanā Tāṭanka-Yugaḷibhūta Tapanoḍupa — Maṇdala Karānguḷi — Nakhotpanna-Nārāyaṇa-Daśākṛtiḥ are examples of such sublime poetic imagination, which can take a properly tuned mind very near to the highest Reality. Whether a worshipper is a Bhakta or a Yogi or a Māntrika or a Jñāni, be he a householder or a Sanyāsi he will find in this Sahasra Nāma names which will exercise an irresistible appeal.

Before reciting the Lalitā-Sahasranāma, the Sādhaka should salute the Gurū and perform the Mantra Nyāsa and Japa according to the directions of the Gurū. Then, the Divine Mother should be meditated upon according to the Dhyāna Ślokās and the worship should be performed with the thousand names of Śrī Lalitā. The Dhyāna-ślōkās are given here.

Aruṇām karuṇā tarangitākṣīm
dhṛta pāśāṅkuśa puṣpabāṇa chāpam
aṇīmādibhiḥ āvṛtām mayūkhai
rahamityeva vibhāvaye Maheśīm.

"I meditate on the great Empress, who is light red in colour, whose eyes are full of compassion, who has in Her hands the noose, the goad, the bow and the flowery arrow and who is surrounded on all sides by powers such as '*Aṇimā*' like rays, as if She is the Self within me."

Dhyāyet padmāsanasthām vikasitavadanām
padmapatrāyatākṣīṁ
Hemābhām pītavastrām karakalitalasaddhema
padmām varāngīm
Sarvālaṁkārayuktāṁ satatamabhayadām
bhakta namrāṁ bhavānīm
Śrī vidyāṁ śāntamūrtīm sakalasuranutām
sarvasampat pradāṭrīṁ

I meditate upon Śrī Bhavānī who is seated in the lotus, of expansive countenance, whose eyes are like lotus petals, who is golden hued—who wears a yellow raiment, who has in her hand lotus flowers of gold, who always dispels fear, whose devotees bow before Her, who is the embodiment of peace, who is '*Śrī Vidyā*' Herself, who is praised by the Gods, and who gives every kind of wealth that is sought.

Sakuṁkuma-vīlepanāṁ alika-cumbi
kastūrikāṁ
samandahasītekṣaṇām sa śara chāpa
pāśankuśam
aśeṣajana mohinīm aruṇa mālyabhūṣojvalām
japākusuma bhāsurāṁ japa vidhau
smaredaṁbikām

"In this ritualistic meditation, I meditate on the Mother, whose eyes are smiling a little, who has in Her hands the arrow, the bow, the noose and goad, who bewitches everybody, who is glittering with red garlands and ornaments, who is painted with Kuṁkuma and whose forehead is kissed with the mark of musk and who is red and tender like the 'Japa flower."

These Dhyāna Ślokās replete with picturesque images, help the devotee, giving a beautiful form for his meditation of the Divine Mother who is beyond

name and form and from whom all names and forms emanate. They are not just descriptions of a beautiful lady; for, you cannot visualise a human being with four arms. They are full of symbolism, and help the disciple grasp the Ultimate Reality and concentrate on Her.

This will be clear as we proceed with the 1000 names in the commentary.

COMMENTARY

1. श्रीमाता – *Śrī Mātā.*

'Sacred Mother'—She is a Mother who not only gives every good thing that a loving mother gives to her child but also the Highest Knowledge, the *Brahma Vidyā* to Her devotees.

Here Her act of Creation is indicated. *'Yasmāt Bhūtāni Jāyanti.'* From whom all creatures are born.[1]—Tai-Up-3-2.

Mātā means one who measures or knows. It implies *Mānam* and *Meyam* i.e., that which is measured, *Meyam*, and that which is the measure *Mānam*. It implies the Seer, the Seen and the Seeing, the triad which is the *Tripuṭī*, the content of *Śrī Bālā-Tripura-Sundarī-Mantra.*

Mātā is feminine gender when it means the Mother and masculine when it means the Knower or Measurer. It thus connotes the two aspects of the Ultimate Reality *'Aham'; Śiva*, masculine, Knower (*Prakāśa*)—*Śakti*, feminine, Mother or Creatrix, *Vimarśa*. Thus in this very first name the *Samaya-Mata* or *Śiva Śakti Sāmarasya* is indicated.

Śrī is a prefix of reverence and devotion.

The *Stotra* begins with the Mother, because, it is most natural that a child thinks of its mother in the hour of its difficulties in his *Sādhana.*

2. श्रीमहाराज्ञी – *Śrī Mahārājñī.*

'The Great Empress'. In this name the second act of Her, *'Sthiti'* is indicated.

'Yena Jātāni Jīvanti'. By whom all creatures live.—Tai-Up-3-1.

She, who rules the entire Universe and, is its law and its execution. Every law or truth that man discovers is just a glimpse of that great will or law of that Great Empress.

3. श्रीमत्सिंहासनेश्वरी – *Śrīmat-Siṁhāsaneśvarī.*

The queen seated on a throne mounted on lions.

She rode on a lion when she battled with *Mahiṣāsura,* the symbol for *'Tamōguṇa'* and conquered him.

Lion stands for enormous power or force which is Her vehicle through which She manifests.

"Simha" by a grammatical law becomes *'Himsa'* which connotes destruction, the third act of Hers.

'Simhāsana' denotes 'Śrī Kāma Kalā' which stands for *Śakti* in *Śrī-Chakra* and *"Īśvarī" Vṛitta* in *Śrī Chakra* which stands for *Śiva.* Here again, one finds the indivisible dual aspects of the Ultimate Reality.

From this up to 54th, these names contain (1) a description of the birth of *Śrī-Lalitā-Parameśvarī,* (2) *Her Sthūla-Svarūpa* which is unsurpassed in Purāṇic literature in its poetic beauty, (3) Her equipping Herself for the fulfilment of Her divine purpose namely conquering *Bhaṇḍāsura* and his associates, (4) and how She killed them. All this is very elaborately described in the *"Śrī Lalitopākhyāna"* of *Brahmāṇḍa-Purāṇa.* It is clear even from a cursory reading of the above that the whole story is an allegory, describing the emergence of *Śakti* of *Śiva* as *Śrī-Lalitā-Parameśvarī* who fights for the devotees to

victory, the eternal battle of the Devās (Good) against Asurās (Evil).

4. चिदग्निकुण्डसंभूता – *Cidāgni-Kuṇḍa-sambhūtā.*

Born from the pit of the fire of consciousness.

The word *'Agni'* denotes in Vedic literature 'force'—power or energy. She is the power of consciousness (*Sokāmayata*—See Preface) manifested as 'Will' to create.

Represents the mythological story of the birth of *Śrī-Lalitā* or *Śrī Śakti,* in *Reṇukā* and *Brahmāṇḍa-Purāṇā.*

The allegory behind the story of Śrī Lalitopākhyāna is roughly thus—

There was a state of disintegration of Universal Will or "*Kāma-Praḷaya*" in the Universe after *Kāma-dahana.* Since the Universe is created and sustained by the power of Will, *Ichhā* or *Kāma,* when it disintegrates, the entire creation, including Gods, then becomes lifeless—'*Niścetana*' and functionally inert. This was produced by *Bhaṇḍāsura*—who is a demoniacal personification of inertia, the exact opposite of conscious will. Every divinising force of the mind (Deva) was powerless to conquer this inertia. It is then, to do their work '*Deva-Kārya*' that *Śrī-Mahā-Śambhu* preformed the *Śrī Yāga* or *Mahā Yāga.*

Here is an allusion to the eleventh Mantra of *Iśāvasyopaniṣad,* "*Vidyāyāmṛtamasnute*"; with *Vidyā* thou shalt become immortal. (This Vidyā is the true knowledge that takes the devotee to the highest state, the *Brahma Pada* itself which is *Herself*).

This *Vidyā* is the outcome of the fire of consciousness or *Cidagni* which burns out ignorance i.e., death and confers immortality.

In the next name the purpose for which the Eternal *Śrī Lalitādevī* is born is indicated.

5. देवकार्यसमुद्यता – *Deva-Kārya-Samudyatā.*

Emerges for a divine purpose.

Śrī-Lalitā, who is the Ultimate Herself, appears in Her great splendour to answer the prayer of Gods (divine forces) when great ones like *"Tri-Mūrtis"* themselves were helpless, and prayed for the destruction of *Bhaṇḍāsura.*

Up to now the *"Śiva"* or pure consciousness aspect of Her is described. Hereafter, Her *"Śakti Amśa"* or *Vimarśa* aspect of manifestation is being described. Here although the *Sthūla-Svarūpa,* the gross form of Mother, is described to help the ordinary devotee in concentrating his mind in Sādhana, it is full of symbolism which will be apparent.

When He has burnt the entire inert phenomenal creation in the sacrificial fire of consciousness, *"Cidagni"* or *Jñānāgni,* out of such a sacrifice of Śiva, *Śrī-Lalitā-Parameśvarī,* His power, born of Will rejuvenated, emerges and conquers this Bhaṇḍāsura, the universal inertia. Incidentally it shows, that in the devotee also, it is only if he is prepared to sacrifice everything (reject everything as unreal) in the fire of true knowledge, that *Śrī-Lalitā* will fight the battle for spiritual emancipation successfully for him. The reader is referred to Śrī Lalitopākhyāna (Brahmāṇḍa-Purāṇa) for a detailed description of the story of the emergence of the rejuvenated will.

6. उद्यद्भानुसहस्राभा – *Udyad-bhānu-sahasrābhā*

She shines with the red brilliance of a thousand rising suns.

Her *Vimarśāmśa* is said to be red. She has three *Svarūpās* or forms. The *Sthūla* or the gross with a body, hands, and feet etc., the *'Sūkṣma'* that is the *Mantra* or *Chakra-Svarūpa,* and the *Parā-Svarūpa,* the Ultimate, which is the basis of the above two. Here, the *Sthūla-Svarūpa* is described.

In understanding the symbolism which Her *Sthūla-Svarūpa* represents, the reader is referred to *Śrī-Kāma-Kalā-Vilāsa* where the *Kāma-Kalā-Chakra* is described as a woman *Kāma-Kalāṅganā.*

7. चतुर्बाहुसमन्विता – *Chaturbāhu-samanvitā.*

She is with four arms.

These represent the *Antaḥkaraṇa-Chatuṣṭaya....* here Mother, although *Nirguṇa* (attributeless) assumes a most beautiful form with hands and feet to bless Her devotees. Even the least fitted can contemplate on such a beautiful form.

8. रागस्वरूपपाशाढ्या – *Rāga-svarūpa-pāśāḍhyā.*

She possesses in Her right upper hand the noose representing Her love towards Her devotees.

9. क्रोधाकाराङ्कुशोज्ज्वला – *Krodhākārāṅkuśojjvalā.*

She shines with a goad in Her left upper hand (symbolising Her Wrath) to spurn on Her devotees towards right conduct leading to the Ultimate.

10. मनोरूपेक्षुकोदण्डा – *Manorūpekṣu-kodaṇḍā.*

In the left lower hand She has the sugar-cane bow which symbolises the *Saṁkalpa* (power of desire) of the mind which creates the phenomenal Universe.

11. पञ्चतन्मात्रसायका – *Pañca-tanmātra-sāyakā.*

She has in the fourth hand an arrow symbolic of the sense elements. 'By shooting with the mind as

bow the arrows of the five sense elements, She creates the Universe, a projection of the mind through the senses.

12. निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला–*Nijārūṇa-prabhā-pūra-majjad-brahmāṇḍa-maṇḍalā.*

Her red brilliance, engulfs all the Universes. It means all the created Universe is only Her radiance.

13. चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा–
Champakāśoka-punnāga. Saugandhika-lasat-kachā.

Her coiffure has the natural fragrance of the *Champaka, Aśoka* and *Punnāga* blossoms.

Her physical form is thus being described from head to foot.

14. कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता–*Kuruvinda-maṇi-śreṇī-kanat-koṭīra-maṇḍditā*

She is adorned with a crown bedecked with (Padmarāga) precious stones mined from Red Kuruvinda stones, symbolising various emotions like love and also the letters of Gāyatrī Mantra. This name also refers to the various *vṛttas* in *Śrī-Kalā-Chakra*, according to Kalyaṇānanda Bhārati.

15. अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता –
Aṣṭamī-chandra-vibhrāpadalika-sthala-śobhitā.

Resplendent with a forehead like the half moon.

16. मुखचन्द्रकलङ्काभमृगनाभिविशेषका –
Mukha-chandra-kalankābha-mṛga-nābhi-viṣeśakā.

A tilaka or a mark of musk adorns Her face like the dark blemish in the full moon.

17. वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका –
Vadana-smara-māngalya-gṛha-toraṇa chillikā

To Her face, beautiful as the bridal palace of Cupid, Her eyebrows are the triumphal arches.

18. वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना –
Vaktra-lakṣmī-parīvāha-chalan-minābha-lōchanā.

In the ocean of Her beauty, Her eyes are sparkling fish.

19. नवचम्पकपुष्पाभनासादण्डविराजिता –
Navachampaka-puṣpābha-nāsā-daṇḍa-virājitā.

She is beautiful with a nose like the newly blossomed champaka flower.

20. ताराकान्तितिरस्कारिनासाभर णभासुरा –*Tārākāntitirskārī nāsābharaṇa-bhāsurā.*

By the brilliance of the diamonds in the ornament of Her nose, the stars are put to shame. Here, the cosmic dimensions of Her Saguṇa form are suggested.

21. कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा –
Kadamba-mañjarī-kḷpta-karṇā-pūra-manoharā.

She is adorned with a bouquet of Kadamba flowers above Her ears. She is supposed to live in Kadamba gardens.

22. ताटङ्कयुगलीभूततपनोडुपमण्डला –
Tāṭaṅka-yugaḷībhūta-tapanoḍupa-maṇḍalā.

The sun and the moon are Her ear-rings, signs of Her married state. Here again is a suggestion of Her cosmic form and also Her relation to Śiva.

23. पद्मरागशिलादर्शपरिभाविकपोलभूः – *Padma-rāga-śilā-darśa-pari-bhāvi-kapola-bhūḥ.*

Her red and smooth cheeks deride mirrors of rubies.

24. नवविद्रुमबिम्बश्रीन्यक्कारिरदनच्छदा –
Nava-vidrumabimba-śrī-nyakkāri-radanacchadā.

Her red lips put to shame the coral and bimba fruit.

25. शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला –
Śuddha-vidyāṅkurākāra-dvija-paṅkti-dvayojjvalā.

Her two rows of teeth shine as seedlings of pure knowledge.

1. Here *Śuddha-Vidyā*—means the 16 lettered *Śrī-Rāja-Rājeśvarī-Mantra* and with the Śiva counterpart of each letter, it becomes two rows of 16.

2. In Her face Her shining teeth are like rays of pure knowledge.

3. Reference is here made to the 32 initiations in *Tantra-Mārga* beginning with *Śuddha-Vidyā* and ending with *Anuttara,* according to Kalyaṇānda Bhārati.

26. कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा –
Karpūravīṭikā-mōda-samākarṣid-digantarā

The fragrance of Her face due to the camphor and betel, fills the entire Universe, the meaning of *Karpūra-Vīṭikā* is *Praṇava* and *Āmoda* is *Nāda* or stress.

27. निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी –
Nija-saṁlāpa-mādhurya-vinirbhartsita-kachapī.

Her conversation is sweeter in melody than the music of the *Vīṇā.* Here *Nija-Saṁlāpa* suggests *Śruti* i.e. Vedās etc.

28. मन्दस्मितप्रभापूरमज्जत्कामेशमानसा –
Mandasmita-prabhāpūra-majjat-kāmeśa-Mānasā.

The radiance of Her smile overwhelms the mind of *Śrī-Kāmeśa* i.e. *Paramaśiva.* Here *Mandasmita,* alludes to *Praṇavochchāraṇa.*

29. अनाकलितसादृश्यचिबुकश्रीविराजिता –
Anākalita-sadṛśya-chibukaśrī-virājitā.

Her chin is beautiful beyond description.

30. कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरा –
Kāmeśa-baddha-māṅgalya-sūtra-śobhita-kandharā

Her neck is adorned with the *Māṅgalya-Sūtra* tied by *Śrī Kāmeśa.*

Māṅgalya-Sūtra represents the unity between *Śiva and Śakti.* Here there is an allusion to *Śrī Gāyatrī-Mantra.*

31. कनकाङ्गदकेयूरकमनीयभुजान्विता –
Kanakāṅgada-keyūra-kamanīya-bhujānvitā.

Her arms are bedecked with armlets and wristlets of gold. Here is an allusion to two types of *Mantrās,* the *Aṅgada* and *Keyūra.*

32. रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता –
Ratna-graiveya-cintāka-lola-muktā-phalanvita.

Her diamond necklace and its gold medallion dangle pearls. The pearls are an allusion to the letters of the Mantra.

33. कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी –
Kāmeśvara-prema-ratna-maṇī-pratipaṇa-stanī.

Her breasts are in exchange, equal in value to the love of *Śrī-Kāmeśvara.*

This name shows the intimate relationship of *Śiva* and *Śakti.* In Kalpa-Sūtra, the two points—'*Bindūs*'—Red and White and in *Kāma Kaḷā—Chakra* are described as the breasts of *Kāma Kaḷāṅganā.* These originate from the *Samvid-Bindu* or *Sarva-Kāraṇa-Bindu* in *Kāma-Kaḷā.* So they are equated to the

attraction of the *Śakti* and *Śiva* aspects of the Ultimate Reality which is symbolised as their love.

34. नाभ्यालवालरोमालिलताफलकुचद्वयी – *Nābhyālavāla-romāli-latā-phala-kucha-dvayī.*

Like fruits growing on a creeper Her breasts seem to grow from the line of hair on her abdomen.

35. लक्ष्यरोमलताधारतासमुन्नेयमध्यमा –*Lakṣya-romalatā-dhāratā samunneya-madhyamā.*

Her waist is so small and slender that but for the line of hair mentioned in the previous name it has only to be inferred, but cannot be seen.

36. स्तनभारदलन्मध्यपट्टबन्धवलित्रया –
Stana-bhāra-dalanmadhya-paṭṭa-bandha-vali-trayā.

She has near Her waist three folds of skin which look like three waist bands of gold to support the slender waist from the weight of Her breasts.

37. अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी –
Aruṇāruṇa kausumbha-vastra bhāsvat-kaṭī-taṭī.

Her hips are beautiful with a brilliant red saree.

38. रत्नकिङ्किणिकारम्यरशनादामभूषिता –
Ratna-kiṅkiṇikāramya-raśanā-dāma-bhūṣitā.

She is adorned with a waist belt beautiful with diamond studded bells. Kiṅkiṇī refers to letters of Mantra and *Raśanādāma* to Mantrās like *Śrī-Gāyatrī* and others.

39. कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता –
Kāmeśa-jñāta-soubhāgya-mārdavoru-dvayānvitā.

Only Kāmeśa knows the softness of Her thighs. This is to indicate Her Pātivratya.

40. माणिक्यमुकुटाकारजानुद्वयविराजिता – *Māṇikya-mukuṭākāra-jānu-dvaya-virājitā.*

Her knees are like crowns studded with precious stones.

Māṇikya-Mukuṭa are parts of *Śrī Kalā-Chakra.*

41. इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका –*Indra-gopa-pari-kṣipta -smara tūṇābha-jaṅghikā.*

Her legs are like the quivers of Cupid studded with precious stones called 'Indra-Gopa-Maṇi.'

42. गूढगुल्फा– *Gūḍha-gulphā.*

Her ankles are hidden.

43. कूर्मपृष्ठजयिष्णुप्रपदान्विता – *Kūrma-pṛṣṭha-jayiṣṇu-pra-padānvitā*

Her feet are arched like the back of tortoise. Here Kūrma-pṛṣṭha refers to *Deva-Loka* and *Prapada* to *Mahāvākya.*

44. नखदीधितिसंछन्ननमज्जनतमोगुणा – *Nakha-Dīdhiti-saṁchan-na-namajjana-Tamoguṇā.*

The brilliance of Her toe-nails dispels the dark inertia or ignorance, the *Tamo-Guṇa* of Her devotees.

45. पदद्वयप्रभाजालपराकृतसरोरुहा – *Pada-dvaya-prabhā-jāla-parākṛta-saroruhā.*

The light from both Her feet defeats the lotus in its brilliance. Her feet are white and red and their mixed brilliance dispels the darkness. Here the allusion is to *Śrī Gurū-Pādukā.* The feet of the Gurū which are described as red and white, dispel the ignorance of the disciple.

46. शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा – *Śiñjāna-maṇi-mañjīra-maṇḍita-Śrī-padāmbujā.*

Her sacred lotus-like feet are adorned with jingling anklets that are bedecked with diamonds.

In *Sthūla-Svarūpa* it is only the Mother's feet that are the ultimate object of worship. They represent the *Samvid-Bindu* of the *Śrī-Chakra* known as the *Mahā-Pādukā*—the refuge of every *Sādhaka* '*Śaraṇye-Lokānām-Tava-Hi-Charaṇāveva Nipuṇau*'.—(Saun. Lah. 4.)

Here *Śiñjāna-Maṇi*—refers to *Mantrā-Kṣara*.

47. मरालीमन्दगमना – *Marālī-manda-gamanā.*

Her gait is graceful like that of a female swan, and slow. *Marālī* means *Haṁsa* signifying life force, *Prāṇaśakti* whose movement is imperceptible and slow, like a female swan's.

48. महालावण्यशेवधिः – *Mahā-lāvaṇya-śevadhiḥ.*

Great ocean of beauty.

The aesthetic aspect of the Ultimate Reality which is *Brahmānanda.*

49. सर्वारुणा –*Sarvāruṇā.*

She is red all over.

50. अनवद्याङ्गी – *Anavadyāṅgī.*

From head to foot She is faultlessly beautiful.

51. सर्वाभरणभूषिता – *Sarvābharaṇa-bhūṣitā.*

She is adorned with every ornament. As *Vāgdevi* she is bedecked with all *Vedās and Mantrās.*

Up till now Her *Sthūla-Svarūpa* is described. Hereafter, is indicated how and where She should be contemplated on.

52. शिवकामेश्वराङ्कस्था – *Śiva-kāmeśvarāṅkasthā.*

She is on the lap of *Śiva-Kāmeśvara;* i.e., *Prajñāna Svarūpa.* Signifies the inseparable and intimate nature of *Śiva and Śakti* even when She emerged to do the *Deva-Kārya.* (Saun. Lah. 8).

53. शिवा – *Śivā.*

The Beneficent—the wife of *Śiva.* One who bestows on the devotee true knowledge i.e. *Jñānasvarūpa.* Here is a reference to *Haimavatī* in *Kenopaniṣad.*

54. स्वाधीनवल्लभा – *Svādhīna-vallabhā.*

Her Lord (Śiva) is within Her power. It is only by Her grace that one can approach Her Lord (Śiva). We get to realise Her ultimate aspect through Her grace alone.

55. सुमेरुशृङ्गमध्यस्था – *Sumerū-śṛṅga-madhyasthā.*

She is in the middle peak of the beautiful mountain *Merū.*

Here is a reference to Her place in *Śrī-Chakra* and also in the macrocosm and microcosm.

56. श्रीमन्नगरनायिका – *Śrīmannagara-nāyikā.*

The queen of Śrī-Nagara. According to *Gaudapāda-Sūtra, Śrī-Nagara* means *Śrī-Chakra* which stands for the macrocosm *Brahmāṇḍa* and microcosm *Piṇḍāṇḍa* and *Śrī-Vidyā-Mantra.* Hence, She is the queen of all these as their presiding Deity.

57. चिन्तामणिगृहान्तस्था – *Chintāmaṇi-gṛhāntasthā.*

She is within the mansion bedecked with precious stones called *Chintāmaṇi-Ratna.*

She is the source of various *Mantrās* which fulfil the wishes of the devotees, like *Chintāmaṇi* stone.

58. पञ्चब्रह्मासनस्थिता – *Pañca-Brahmāsana-sthitā.*

She is seated above the *Pañca Brahmās,* who are *Brahmā, Viṣṇu, Rudra,* Īśāna and *Sadāśiva.* This shows Her Ultimate status as Reality, being the Highest *'Sadevasaumyedaṁ agra āsīt.'*. It also alludes to Her position in our body. The *Brahma Granthi* is above the two *Chakrās—Mūlādhāra* and *Svādhiṣṭhāna.* The *Viṣṇu-Granthi* is above *Maṇipūra* and *Anāhata.* The *Rudra-Granthi* is above *Viśuddha* and *Ājñā.* From *Ājñā* to the Centre of the skull is the *Īśvarasthāna.* Above that is *Dvādaśānta* the abode of *Sadāśiva.* Above that is seated *Śrī-Lalitā* as *Chit-kalā.* She is thus seated above all the five Brahmās.

In Saun. Lah 8th Śloka it is stated that She is seated on a cot represented by *Śiva* (*Śivākār Mañche*).

59. महापद्माटवीसंस्था – *Mahā-padmāṭavī-samsthā.*

She dwells in the great lotus forest.

This means She dwells in *Sahasrāra.* (See 21st Śloka of Saun. Lah). (*Mahā-Padmāṭavyām Mṛdīta-Mala-Māyena-Manasā*). According to *Aruṇopaniṣad* inside this *'Lotus Forest'* is the point of contact between the individual and the cosmic consciousness.

60. कदम्बवनवासिनी – *Kadamba-vanavāsinī.*

She lives in the forest of *Kadamba* trees. These are divine trees according to Yāmala Tantrās.

61. सुधासागरमध्यस्था – *Sudhā-sāgara-madhyasthā.*

She is in the centre of the ocean of nectar. She is the abode of bliss. It is the *Bindusthāna* of *Śrī-Chakra* also the *Dvādaśānta,* from where nectar is said to flow through all the nerves of the devotee, if he has Her grace. *Sudhāsindhor Madhyē'* (Saun-Lah-8).

62. कामाक्षी – *Kāmākṣī.*

Her look fulfils all desires of the devotees; the presiding Deity of *Kamakoṭi-Pīṭha* of *Kañcīpura:* having beautiful eyes.

63. कामदायिनी – *Kāma-dāyinī.*

The same as above; giving the knowledge of Kāmēśvara or Śiva to devotees.

64. देवर्षिगणसंघातस्तूयमानात्मवैभवा –
Devarṣi-gaṇa-sanghāta-stūyamānātma-vaibhavā.

Devās and *Ṛṣīs*—Gods and Seers; when She emerged from *Chidagni-Kuṇḍa* to do *Deva-Kārya* equipped with armies, etc., in response to their prayer, the *Ṛṣīs* and *Devās* extolled Her, having perceived Her cosmic form. The name also means the Seers realised the unity of the individual and cosmic selves and praised Her.

Deva means vowels—*Ṛṣīs* means consonants. Their groups are *Mantrās*. Therefore the name means She is extolled by numerous *Mahā Mantrās*.

65. भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता –
Bhaṇḍāsura-vadhodyukta-śakti-senā-samanvitā.

She is equipped with an army of powers, ready to kill *Bhaṇḍāsura.*

Bhaṇḍa is the personification of the ego-centric nature in man who sees no other Reality except himself and his body, and rejects the concept of anything ultimate beyond him. *Śrī-Lalitā* with Her armies of powers, who are patience, self-control, renunciation, etc. conquers his *Ahaṁkāra* (Ego) and gives him the true realisation of the Ultimate.

66. संपत्करीसमारूढसिन्धुरव्रजसेविता –
Sampatkarī-samārūḍha-sindhura-vrajasevitā.

She is served by the *Śakti* called *Sampatkarī* who, mounted on a herd of elephants, is their controller.

Sampatkarī is the name of the faculty of the mind which discriminates clearly the distinction between the Tripuṭi, i..e., *Jñātā, Jñyena* and *Jñāna*. Hence this faculty controls the elephants who are none other than various categories of sense experience.

Sampatkarī is a Goddess born of the goad of *Śrī-Lalitā*, She is mounted on an elephant called *Raṇa-Kolāhalam* and leads the army of *Śakti* in the fight with *Bhaṇḍa*.

67. अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता –
Aśvąrūḍhạdhiṣṭitāśva-koṭkoṭibhi-rāvṛtą.

She is surrounded by crores and crores of horses mounted by armies of *Śakti*, led by their chief *Aśvārūḍhā*. (*Aśva-Pūrvāṁ Ratha-Madhyąm;* behind the horses and in the centre of the chariot—*Śrī-Sūktam*).

Aśvārūḍhā is the mind containing the various senses who are horses. She, as the Ultimate Reality is behind all these, but served by them.

In studying the significance of this and the following name the reader is referred to *Kaṭh. Up.* 1-3-2 to 4.

Aśvārūḍhā is a *Mantra* and *Devata* in Tantra.

68. चक्रराजरथारूढसर्वायुधपरिष्कृता –
Chakra-rāja-rathā-rūḍha-sarvāyudha-pariṣkṛtā.

Mounted on the chariot of *Śrī Chakra* She is armed with all the weapons i.e., powers.

She has three bodies the *Sthūla, Sūkṣma* and *Kāraṇa* which are represented by the three *Chakrās*, *Śrī-Chakra, Geya-Chakra* and *Kirī-Chakra*. *Geya-*

Chakra is mounted by *Mantriṇī* i.e., mind. *Kiri Chakra* is mounted by *Vārāhī*, i.e., Buddhi. Her weapons are there in the microcosm. They are good qualities like *Śama* and *Dama*, truth and righteousness, distinguishing between real and unreal and developing a cosmic view of the Reality. They are for fighting the ego (Bhaṇḍa); with the help of these qualities the enlightened mind, realises the Ultimate Reality as an all-pervading consciousness.

69. गेयचक्ररथारूढमन्त्रिणीपरिसेविता –
Geyachakra-rathā-rūḍha-mantriṇī-parisevitā

Śrī Mantriṇī, who is mounted on *Geya-Chakra* chariot is Her servant.

Mantriṇī is mind intent on reaching the Ultimate Reality.

70. किरिचक्ररथारूढदण्डनाथपुरस्कृता –
Kirī Chakra-rathārūḍha-daṇḍanātha-puraskṛtā.

In front of Her is *Vārāhī*, the commander of the armies, mounted on *Kiri-Chakra* chariot.

She controls the body forces (the forces of *Sthūla-Śarīra* and marshals them towards God realisation, 'conquering' *Kiri Chakra*, i.e., cycle of birth and death.

71. ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा –
Jvālāmālinikā-kṣipta-vahni-prākāra-madhyagā.

She is in the centre of the fortress of fire, laid by *Śrī-Chakra*.

It suggests the place of *Śri-Lalitā* at the centre of *Śrī-Chakra*.

Vahni means day—*Prākāra* means night. She is between them untouched by them, i.e., by time.

Jvālā-Mālinī suggests an array of forces. She is at their centre but beyond them. She is not to be confused with any physical power or energy, we see or experience.

72. भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता – *Bhaṇḍa-sainya-vadhodyukta-śakti-vikrama-harṣitā.*

She is overjoyed to see that Her forces are about to destroy the forces of *Bhaṇḍa.*

As *Paramātma-Svarūpiṇī,* She is very happy to note that divine forces are conquering the egocentric (demoniac) forces and to see that *Advaita-Bhāva* triumphs.

73. नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका – *Nitya-parākramāṭopa-nirīkṣaṇa-samutsukā.*

Having watched the valour of *Nityā,* She is overjoyed. *Nityās* are 15 in number and are divine forces, that dispel the forces of dualism.

74. भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता – *Bhaṇḍa-putra-vadhodyukta-bālā-vikrama-nanditā.*

She is delighted with *Śrī-Bālā* who is about to kill the sons of *Bhaṇḍa.* They are thirty in number. *Bālā* is the daughter of *Śrī-Parameśvarī.* She is *Vimarśa-Śakti,* who destroys the various forces of bondage. The *Ātmā* which is *Śrī-Lalitā* Herself enjoys *Svātmānanda* —when these are destroyed.

75. मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता – *Mantriṇyambā-virachita-viṣaṅga-vadha-toṣitā.*

Similarly She is glad over the destruction of *Viṣaṅga* accomplished by *Mantriṇyambā.*

76. विशुक्रप्राणहरणवाराहीवीर्यनन्दिता – *Viśukra-prāṇa-haraṇa-vārāhī-vīrya-nanditā.*

She is delighted with the power *Vārāhī* when She killed *Viśukra*. He and *Viṣaṅga* are *Bhaṇḍa's* brothers.

77. कामेश्वरमुखालोककल्पितश्रीगणेश्वरा–*Kāmeśvara-mukhāloka kalpiṭa Śrī-gaṇeśvarā.*

By Her mere looking into the face of *Śrī-Kāmeśvara* (*Śiva*), *Śrī-Gaṇeśvara* was created.

78. महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता – *Mahagaṇeśa-nirbhinna-vighna-yantra-praharṣitā.*

She was delighted at *Śrī-Gaṇeśa* destroying the impediments (*Yantra*) set by *Viśukra*—to Her success. *Gaṇa* means group. The group here meant is 24 *Tattvās*. The pure mind is the lord of this group. So *Śrī-Gaṇeśa* here means divinised Mind who is *Śiva* Himself. The devotee faces various obstacles created by his *Dvaita-Bhāva*, in his *Sādhana* and *Śrī-Lalitā* enables the devotee to get over them by Her cosmic presence everywhere including his body. *Cf. Lalitopākhyāna*—destruction of '*Jayavighna Yantra*', by *Gaṇeśa.*

79. भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी – *Bhaṇḍāsurendra-nirmukta-śastra-pratyastra-varṣiṇī.*

She rains forth weapons in return to every weapon released by *Bhaṇḍāsura*. Once Śrī-Lalitā as *Vimarśa-Śakti* takes hold of the devotee, She will control every downward egotistic pull of his mind and every notion of dualism.

80. कराङ्गुलिनखोत्पन्ननारायणदशाकृतिः *Karāṅguḷi-nakhotpanna-Nārāyaṇa-daśākṛtiḥ.*

The ten avatāras of Viṣṇu emerge from the finger nails of Her hands to fight Her battles with *Asurās* or powers of darkness—so *Viṣṇu* is Her creation. Her

cosmic and supra-cosmic dimensions are indicated here.

81. महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका – *Mahāpāśupatāstrāgni-nirdagdhāsura-sainikā.*

She has burnt to ashes by the *Mahāpāśupata* weapon, the armies of *Asurās.*

Mahā-Pāśupata implies the pure knowledge which distinguishes between the real and the unreal, which burns out all dualistic tendencies. It is only then that a devotee can realise the highest, i.e., *Śrī-Lalitā.*

82. कामेश्वरास्त्रनिर्दग्धभण्डासुरशून्यका – *Kāmeśvarāstra-nirdagdha-Bhaṇḍāsura-Śūnyakā.*

She has burnt the city of *Śūnyaka* with *Bhaṇḍa* and his armies in it by *Śrī-Kāmeśvarāstra.*

This is the final destruction of the *Jīva-Bhāva* with *Advaita-Bhāva,* which culminates in the *Advaita-Siddhi* or *Mokṣa,* or Realisation. Here *Kāmeśvarāstra* means fire of consciousness (*Jñānāgni*).

Thus She accomplished this *Deva-Kārya.*

83. ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा – *Brahmopendra-Mahen--drādideva-samstuta-vaibhavā.*

After having acceded to their wishes and accomplished *Deva-Kārya,* Her splendour is praised by the *Devās* such as Brahma, Viṣṇu, and Indra.

84. हरनेत्राग्निसंदग्धकामसंजीवनौषधिः – *Hara-netrāgni-saṁdagdha-kāmasaṁjīvanauṣadhiḥ.*

She is the revivifying remedy to *Kāma* who was destroyed by the fire of the third eye of Hara.

Hara-Netrāgni, i.e., pure knowledge, having destroyed all his desires, She will confer on the devotee immortality of *Saṁjīvana.*

Hereafter Her Sūkṣma-Svarūpa or *Mantrasvarūpa,* that is *Śrī-Pañchadaśī-Mantra* is described.

85. श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा – *Srimad-vāgbhava-kūṭaika-svarūpa-mukha-paṅkajā.*

Her lotus face is the *Vāgbhava-Kūṭa* of the *Srī-Pañchadaśī-Mantra. Vāgbhava-Kūṭa* means the source of all speech.

86. कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी – *Kanṭhādhaḥ-kaṭi-paryanta-madhyakūṭa-svarūpiṇī.*

Her body between neck and waist is *Madhya-Kūṭa* or *Kāmarāja-Kūṭa* of the *Śrī-Pañchadaśī.*

87. शक्तिकूटैकतापन्नकट्यधोभागधारिणी –*Śakti-kūṭaika-tāpanna-kaṭyadhobhāga-dhāriṇī.*

Śakti-Kūṭa of *Śrī-Pañchadaśī* is *Her* body below the waist.

Thus She is *Śrī-Pañchadaśī-Mantra* itself.

88. मूलमन्त्रात्मिका – *Mūla-mantrātmikā.*

She is the soul of the *Mūla-Mantra,* i.e., *Śrī-Pañchadaśī;* or the Vedās, the source of all the Mantrās.

89. मूलकूटत्रयकलेबरा – *Mūla-kūṭa-traya-kalebarā.*

The three Kuṭā's of *Śrī-Pañchadaśī* form Her body. The reader is referred to *Śrī-Kāma-Kalāvilāsa* for greater elucidation of these names.

The following six names refer to the *Kaula* or *Vāma-Mārga* explained in the Introduction. They show that these thousand names are sacred to the devotees who practise *Vāmāchāra* also.

It is very difficult to get a Gurū in *Vāmāchāra,* who can save the devotee from falling into sin or sex. If however the Sādhaka can get a Gurū just as Śrī

Ramakrishna got Bhairavī Brāhmāṇī, *Vāmāchāra* may be feasible to those for whom it is prescribed.

90. कुलामृतैकरसिका – *Kulāmṛtaika-rasikā.*

She relishes the nectar of *Kula.*

In the internal discipline of *Kaula-Mārga, Śrī-Lalitā* who resides in *Mūlādhāra-Chakra* as *Kuṇḍalinī* is roused by *Prāṇāyāma,* and taken to *Sahasrāra-Chakra* in the head where the devotee feels great bliss which spreads all over the body and mind. That bliss is the *Amṛta* mentioned here.

Kalyāṇānanda Bhārati divides this name into two names—*Kula* and *Amṛtaika-Rasikā. Kulā* means chaste lady—*Amṛtaika-rasikā* means one who enjoys *Advaita-Sthiti.*

Kula means the triad—*Mātā* (measurer), *Mānaṁ,* (measure) and *Meyaṁ,* (measured).

91. कुलसंकेतपालिनी – *Kula-saṁketa-pālinī.*

She protects the symbolism of *Kaula-Mārga.* It means, She not only respects the secrecy of *Kaula* practices, but She also enforces their esoteric or spiritual significance.

92. कुलाङ्गना – *Kulāṅganā.*

Pativratā of Paramaśiva. She is to be worshipped in *Śrī-Yāga* as a chaste *Brāhmaṇa-Puṇyastrī.* See name *Suvāsinyarchana-Prītā.*

93. कुलान्तस्था – *Kulāntasthā.*

She is the inside deity of *Kula,* the triad mentioned previously or She is the presiding deity of *Kaula-Mārga.*

94. कौलिनी –

She dwells in Kula which means every house, village or forest, etc., i.e., everywhere.

95. कुलयोगिनी – *Kula-yoginī.*

She is worshipped by *Kaula-Mārga,* or it may mean the *Avaraṇa-Devatās* in *Śrī-Chakra,* who are to be worshipped as *Śrī-Lalitā* Herself.

96. अकुला – *Akulā.*

One who is beyond *Kula,* i.e., who resides in the head in *Sahasrāra.*

97. समयान्तस्था – *Samayāntasthā.*

She is inside *Samaya,* i.e., Equality, She emerges as *Ikṣitī* or *Ichchā-Śakti* of *Śiva*—or inner spirit of equality (of Śiva and Śakti). There is equality between *Śiva* and *Śakti* in five ways.

(1) Both abide in *Śrī-Chakra,* macrocosm, and microcosm.

(2) Both do all the five functions such as *Sṛṣṭi,* etc.

(3) Both bear similar names *Śiva* and *Śivā.*

(4) Both have similar Svarūpa, or colour such as red, etc.

(5) Both do similar action such as dance.

98. समयाचारतत्परा – *Samayāchāra-tatparā.*

She is pleased with *Samayāchāra.*

This name stresses the excellence of *Dakṣiṇāchāra* by implication.

The names 99 to 108 describe the *Kuṇḍalini-Yoga* briefly. The individual soul which assumes the form of *Jīva* loses its sense of identity with the cosmic soul

and identifies itself with the body and mind. The *Kuṇḍalini-Yoga* helps the individual (Soul) to regain its identity with the Divine *Mother,* which is the Cosmic consciousness. Individual consciousness in its lower state is the wakeful state. The *Jīvā's* name in this state is *Viśva.* In this the individual is mostly body-conscious. It is normally difficult for the individual to transcend this state consciously. The next one is the state of consciousness of the individual in a dream. Here the impressions are all mental. The body consciousness is mostly replaced by mental configurations. Ordinarily an individual cannot get into this state or transcend to higher levels of consciousness through one's will. The *Jīva* is here called *Taijasa.* The next higher state of consciousness is one in dreamless sleep. Here *Jīvā* is beyond both the body and mind, and is called *Prājñā.* Here the body and mind are both inactive. The *Jīvā* bereft of mental and body activity has reached a higher level of consciousness.

But here though this consciousness is nearer the cosmic, it is still limited. It is only when he transcends this *prājñā* state and becomes *turīya,* that he regains his identity with cosmic consciousness. In *kuṇḍalinī-yoga,* the devotee, through the grace of Gurū and *Śrī-Lalitā* as *ichchā-śakti* (power of his will) stirs dormant *kuṇḍalinī* (coiled up) as body-consciousness in *mūlādhāra* and by conscious effort of will, makes Her pierce through the six *chakrās* from *mūlādhāra* to *ājñā.* Once the *kuṇḍalinī* rises and goes beyond *ājñā,* the devotee becomes cosmic conscious or turīya. The transition from one state to the next higher state seems to be similar to opening a difficult gate or undoing a tied-up knot (*granthi*). The body-consciousness of *viśva* seems to extend up to

svādhiṣṭhāna and there is placed the *Brahma-granthi* or knot. From this the next state of consciousness of *jīva* called *taijasa*, extends above *anāhata*, where the *Viṣṇu-granthi* is placed. This state of consciousness of *jīva* called *prājna* similar to dreamless sleep extends up to *ājña* above which, is *Rudra-granthi*. Beyond this is *turīya* state, where individual and cosmic consciousness unite.

99. मूलाधारैकनिलया – *Mūlādhāraika-nilayā*.

She dwells in *mūlādhāra-chakra* as Kuṇḍalinī *mahīm-mulādhāre*.—Saun. Lah.-9.

100. ब्रह्मग्रन्थिविभेदिनी – *Brahmagranthi-vibhedinī*.

She cuts the knot of *Brahma*. She helps the devotee to consciously transcend his wakeful state.

101. मणिपूरान्तरुदिता – *Maṇipūrānta-rūditā*.

After cutting the *Brahma-granthi*, *Śrī-Lalitā* appears in *maṇīpūra* to the devotee. Here the devotee feels the unreality of wakeful state.

102. विष्णुग्रन्थिविभेदिनी – *Viṣṇu-granthi-vibhedinī*.

She cuts the knot of Viṣṇu.

If this is done, the devotee perceives the unreality of his individuality as body, mind and life. He loses their consciousness.

103. आज्ञाचक्रान्तरालस्था – *Ājñāchakrāntarālasthā*.

She is inside the *ājñā-chakra* at the junction of the eyebrows. Here the devotee loses most of his sense of individuality, which act is completed in the next name.

104. रुद्रग्रन्थिविभेदिनी – *Rudra-granthi-vibhedinī*.

She cuts the knot of *Rudra*. Hereafter the Jīva loses his individual consciousness and becomes one with the cosmic consciousness (Śiva) in Sahasrāra.

105. सहस्राराम्बुजारूढा – *Sahasrārāmbujārūḍhā.*

She ascends the *sahasrāra-chakra.* She dwells there as *sākṣī* or *chitkalā* in the liberated souls. This is Mokṣa.

106. सुधासाराभिवर्षिणी – *Sudhāsārābhi-varṣiṇī.*

She rains the quintessence of nectar. The devotee feels incomparable bliss in this state. Here culminates the *kuṇḍalinī-sādhana.*

107. तटिल्लतासमरुचिः – *Taṭillatā-samaruchiḥ.*

She is dazzling like the lightning. This is how she appears to devotees in the *sādhana, "vidyullekhe-vabhāsvarā"* (Mah. Na. Up.) *'Taṭillekhā-tanvim'*— (Saun. Lah. 21).

108. षट्चक्रोपरिसंस्थिता – *Ṣatchakroparī-samsthitā.*

She is above the six chakrās.

109. महाशक्तिः – *Mahā-śaktiḥ.*

Some read this as *maha-saktiḥ.*

Fond of the feast of Her Union with Śiva, or She is His great power.

110. कुण्डलिनी – *Kuṇḍalinī.*

She is coiled like a serpent. She is stated to assume 3½ coils—The form in which *Śrī-Lalitā* resides in each individual in the potential state.

111. बिसतन्तुतनीयसी – *Bisa-tantu-tanīyasī.*

As slender as a lotus stalk.

112. भवानी – *Bhavānī.*

Queen of *bhava,* i.e. *Śiva,* one who gives life to *samsāra* of Śiva, i.e., the universe.

113. भावनागम्या – *Bhāvanāgamyā.*

Realised by the mental effort (called *dhyāna*). Here it may be Dhyāna of (1) *vigraha* or *pratīka,* which is outside, (2) or by concentration inside the heart on a mental image and worshipping Her by various offerings, (3) or by losing the devotee's individuality in *Śrī-Lalitā-paramēśvarī* in the *sahasrāra.* This is the best and is called *sāttvika-bhāvanā.*

114. भवारण्यकुठारिका – *Bhavāraṇya-kuṭhārikā.*

She axes away the forest of births. Worship of *Śrī-Lalitā* confers *mokṣa* from *samsāra,* i.e., cycle of births.

115. भद्रप्रिया – *Bhadra-priyā.*

She loves to be benevolent.

116. भद्रमूर्तिः – *Bhadra-mūrtiḥ.*

Personification of benevolence.

117. भक्तसौभाग्यदायिनी –

Her devotees get all good things and also the best, i.e., mokṣa.

118. भक्तिप्रिया – *Bhakti-priyā.*

Fond of devotees. There are various forms of bhaktī. The reader is referred to *Bhaktī-yoga* by *Śrī* Aśvinī-Kumār-Datta.

119. भक्तिगम्या – *Bhakti-gamyā.*

She is realised by devotion.

120. भक्तिवश्या – *Bhakti-vaśyā.*

Bhakti, which gives *svarūpa-jñāna,* grasps the Ultimate Reality.

121. भयापहा – *Bhayāpahā.*

She dispels fear. Fear is the motive force of many of our actions, that obscure the vision of the Truth.

122. शांभवी – *Śāṁbhavī.*

Queen of *Śaṁbhu,* i.e. Śiva or a mudrā called by that name in dhyāna.

123. शारदाराध्या – *Śāradārādhyā.*

Worshipped by *Śāradā,* the Goddess of learning worshipped in Śaradṛtu.

124. शर्वाणी – *Śarvāṇī.*

Queen of *Śarva,* i.e., Śiva.

125. शर्मदायिनी – *Śarma-dāyinī.*

Giver of happiness, i.e., including divine bliss.

126. शांकरी – *Śāṇkarī.*

Queen of *Śaṅkara,* i.e.,Śiva, the benevolent.

127. श्रीकरी – *Śrī-karī.*

Beneficent.

128. साध्वी – *Sādhvī.*

Chaste lady. Inseparable from Lord Śiva, not like ordinary women in only one birth, but throughout all eternity and beyond. The reader is referred to the 96th śloka of Saun. Lah. which describes Her unequalled fidelity to Her Lord.

129. शरच्चन्द्रनिभानना – *Śarachandra-nibhānanā.*

Her face is beautiful like the full moon in *śaradṛtu.*

130. शातोदरी – *Śātodarī.*

Slender waisted is the name of *yantra* by which *Nava-Durgā* is worshipped.

131. शान्तिमती – *Śāntimatī.*

Tranquil towards Her devotees, or this name alludes to the peaceful *turīyasthiti.*

From this name up to 190th name, Her ultimate state of *nirguṇā,* without any attribute, is being described. In these names which are mostly in pairs, the *Śiva* aspect (*prakāśa*) and *śakti* (*vimarśa*) aspect which give the *mokṣa* or realisation are alternated.

Śrī Kalyāṇānanda Bhāratī states: these names indicate *Śrī-Gāyatrī svarūpa.*

132. निराधारा – *Nirādhārā.*

Unsupported, She is the support of the Universe. She is worshipped by keen meditation unsupported by a physical or mental image or formulation, i.e., She is pure consciousness, unformulated or undifferentiated.

133. निरञ्जना – *Nirañjanā.*

Unstained. Stain here means the *mala* or the limitation of *Jīva.* When she sheds these she becomes *Śrī-Lalitā* Herself.

134. निर्लेपा – *Nirlepā.*

Untouched by various *Karmās,* and dualisms such as *Sukha* and *Duḥkha,* etc.

135. निर्मला – *Nirmalā.*

Pure.

136. नित्या – *Nityā.*

Eternal.

137. निराकारा – *Nirākarā.*

She is formless, i.e., undifferentiated consciousness.

138. निराकुला – *Nirākulā.*

Unruffled.

139. निर्गुणा – *Nirguṇā.*

Attributeless. Beyond the three Guṇās or qualities. Qualities are the creations of the mind. She is consciousness, devoid of them.

140. निष्कला – *Niṣkalā.*

Indivisible — Complete.

141. शान्ता – *Śāntā.*

Peaceful or waveless ocean of nectar.

Devoid of all action.

142. निष्कामा – *Niṣkāmā.*

Nothing to desire, having everything.

143. निरूपप्लवा – *Nirūpaplavā.*

Indestructible, or it also means 'disembodied', mokṣa.

144. नित्यमुक्ता – *Nitya-Muktā.*

Ever free, or Her devotees are ever free.

145. निर्विकारा – *Nirvikārā.*

She is changeless, but is the unchanging basis i.e., *Kuṭasthā,* of all change.

146. निष्प्रपञ्चा – *Niṣprapañchā.*

She is beyond the Universe of *Panchabhūtas.*

147. निराश्रया – *Nirāśrayā.*

She has no basis. This refutes the *Chārvāka* school which teaches that body supports the soul. She has no basis, since She is everything.

148. नित्यशुद्धा – *Nitya-Śuddhā.*

Eternally pure. (Untouched, great, and pure) "*Asparśaśacha mahān śuchiḥ*"—(*Śruti*).

149. नित्यबुद्धा – *Nitya-Buddhā.*

'Ever wakeful', through all the four states, i.e., from *Jāgrit* to *Turīya.*

150. निरवद्या – *Niravadyā.*

Unassailable, or who saves Her devotees from the hell called *Avadyā.*

151. निरन्तरा – *Nirantarā.*

Undifferentiated (Consciousness and its power).

152. निष्कारणा – *Niṣkāraṇā.*

Causeless, i.e., cause of all causes.

153. निष्कलङ्का – *Niṣkalaṅkā.*

Faultless brilliance.

154. निरुपाधिः – *Nirupadhih.*

Alone; without *Māyā*, the basis of plurality.

155. निरीश्वरा – *Nirīśvarā.*

Supreme.

From here on, there are pairs of names, suggesting the *Śiva* and *Śakti* aspects of *Śri-Lalitā-Parameśvarī.*

156. नीरागा – *Nīrāgā.*

Unattached.

157. रागमथनी – *Rāga-Mathanī.*

Destroying attachment by developing *Vairāgya*

158. निर्मदा – *Nirmadā.*

Prideless.

159. मदनाशिनी – *Madanāśinī.*

She desroys the pride in devotees.

160. निश्चिन्ता – *Niśchintā.*

Without any anxiety.

161. निरहंकारा – *Nirahaṁkārā.*

Egoless.

162. निर्मोहा – *Nirmohā.*

Without any illusion such as mistaking the unreal for real.

163. मोहनाशिनी – *Mohanāśinī.*

She destroys all illusions of the devotees.

164. निर्ममा – *Nirmamā.*

Without selfishness.

165. ममताहन्त्री – *Mamatā-Hantrī.*

Destroys all 'My-ness' i.e., selfishness.

166. निष्पापा – *Niṣpāpā.*

Pāpam is the ignorance or *Avidyā;* She is devoid of that.

167. पापनाशिनी – *Pāpanāśinī.*

As *Vimarśa-Śakti,* She dispels all ignorance, or destroys sins. *'Dhyānamatreṇa pāpiṣṭhānāṁ nṛṇāṁ duṣkṛtaṃ sukṛtayate.'* (Br. Pu.) By mere concentrating on Her, sin becomes virtue.

168. निष्क्रोधा – *Niṣkrodhā.*

Angerless.

169. क्रोधशमनी – *Krodha-Śamanī.*

Destroys anger of the devotees.

170. निर्लोभा – *Nirlobhā.*

She is greedless because She is generous.

171. लोभनाशिनी – *Lobha-Nāśinī.*

Destroys devotees' greeds.

172. निःसंशया – *Nissamśayā.*

Having no doubt.

173. संशयघ्नी – *Samśayaghnī.*

Destroys all doubts of devotees.

174. निर्भवा – *Nirbhavā.*

Unborn.

175. भवनाशिनी – *Bhavanāśinī.*

Destroys the cycle of Births. "*Janma-jaladhau-nimagnānām......bhavati.*" (Saun. Lah. 3) She is the tusk of *Varāhāvatāra,* in lifting up people drowned in the ocean of births.

176. निर्विकल्पा – *Nirvikalpā.*

She has no mental activities, i.e., *Nirvikalpa-Samādhi,* which is consciousness without any formulation or ideation.

177. निराबाधा – *Nirābādhā.*

Untroubled.

178. निर्भेदा – *Nirbhedā.*

Undifferentiated, integral.

179. भेदनाशिनी – *Bhedanāśinī.*

Destroys distinctions between body, mind, soul, etc., and finally between *Śakti* and *Śiva.*

180. निर्नाशा – *Nirnāśā.*

Deathless.

181. मृत्युमथनी – *Mṛtyumathanī.*

Destorying death, conferring on devotees *Amṛtattva* or *Mokṣa.*

182. निष्क्रिया – *Niṣkriyā.*

Beyond all action. Nothing is prohibited or enjoined to Her; or no need for any action.

183. निष्परिग्रहा – *Niṣparigrahā.*

Takes nothing since She needs nothing as She is *Purṇakāmā* or has everything. Devotees also become *Niṣparigraha.*

184. निस्तुला – *Nistulā.*

Unequalled. (Upto this name the esoteric significance of *Śri-Gāyatrī* and *Śrī-Ṣodaśākṣarī* is indicated. Hereafter up to *Samānādhika-Varjitā* the names indicate similarly the *Śrī-Durgā Navārṇamantra*).

185. नीलचिकुरा – *Nilachikurā.*

Dark-haired.

186. निरपाया – *Nirapāyā.*

Beyond danger

187. निरत्यया – *Niratyayā.*

Impossible to cross or transgress.

188. दुर्लभा – *Durlabhā.*

Hard to attain.

189. दुर्गमा – *Durgamā.*

Hard to approach.

190. दुर्गा – *Durgā.*

Destroyer of Durgu, an Asura, at the request of the Devās, or one who delivers the devotee from fear. Also the name of a girl aged nine years. The presiding deity of Vijayawādā and a deity at Varanasi.

191. दुःखहन्त्री – *Duḥkhahantrī.*

Destroys sorrow.

192. सुखप्रदा – *Sukhapradā.*

Confers happiness or bliss or Mokṣa which is *Nirvāṇa-Sukha,* the bliss of liberation.

193. दुष्टदूरा – *Duṣṭa-Dūrā.*

Unattainable by the unrighteous.

194. दुराचारशमनी – *Durāchāraśamanī.*

Dispels the consequence of the unrighteous deeds of the truly repentant and the faithful. *Durachāra* here means practices prohibited by *śastrās.*

195. दोषवर्जिता – *Doṣavarjitā.*

Devoid of faults, such as *Rāga* and *Dveṣa,* etc., i.e., hate, love etc.

196. सर्वज्ञा – *Sarvajñā.*

Omniscient.

197. सान्द्रकरुणा – *Sāndra-Karuṇā.*

Intensely compassionate to devotee.

198. समानाधिकवर्जिता – *Samānādhikā-Varjitā.*

None to equal or excel Her. She remains supreme.

199. सर्वशक्तिमयी – *Sarva-Śakti-Mayī.*

She is the source of all Powers and energies, such as *Mahākāḷī, Mahālakṣmī and Mahạ̄sarasvatī.* This also refers to the *Āvaraṇa-Śaktīs* in *Śrī-Chakra.*

200. सर्वमङ्गला – *Sarva-Maṅgalā.*

The source of all good (auspicious), or the name of the spouse of *Śiva.*

201. सद्गतिप्रदा – *Sadgati-Pradā.*

Here '*Sat*' means Truth, a good path. She leads devotees to the highest status or Reality, which is Herself.

202. सर्वेश्वरी – *Sarveśvarī.*

Queen of the Universe of *Nāma* and *Rūpa*—name and form.

203. सर्वमयी – *Sarvamayī.*

Immanent in all.

204. सर्वमन्त्रस्वरूपिणी – *Sarva-Mantra-Svarūpiṇī.*

The embodiment of all *Mantrās.* Here *Sarva-Mantra* means the *Vedās;* or the 7 crores of *Mantrās* formed by the 105 letters of the alphabet.

205. सर्वयन्त्रात्मिका – *Sarva-Yantrātmikā.*

The soul of all *Yantrās;* just as She is the form of all *Mantrās,* She is also the power behind the *Yantrās* of the various *Mantrās* (for, all *Yantrās* have *Prāṇa-Śakti* as their sources of energy or power).

206. सर्वतन्त्ररूपा – *Sarva-Tantrarūpā.*

The form of all *Tantrās.* Here *Sarvatantra* means all tantrā's including those of *Vāmāchāra.*

Bahudhāpyāgamaīrbhinnāḥ
Panthānaḥ Siddhihetavaḥ

Tvayyeva Nipatantyete
Srotasvinyarṇavāviva. (Śruti)

Just as many different rivers fall into the ocean so also many but different paths enjoined by *Āgamās* (*Tantras*), which are the cause of realisation' fall into You only.

207. मनोन्मनी – *Manonmani.*

Unmanī means lifted up.

She is the mind in the *Unmanī* state, i.e., the state in which the sense of Space, Time and the subject-object relationship, are completely lost and the mind becomes thoughtless in *Yoga*. This state is also called *Rudra-Vaktra,* the highest state of consciousness; or Manonmanī is the name of a *Chakra* in the brain. It is also a *Mudrā,* which helps the devotee to reach the Unmanī state mentioned above; this is a secret name of *Śri Durgā.*

208. माहेश्वरी – *Māheśvarī.*

Maheśvara is *Parama-Śiva* without attributes i.e., *Nirguṇa.* His power, who is one with Him. She is also *Nirguṇā.*

209. महादेवी – *Mahādevī.*

The greatest of Goddesses; infinite. The presiding deity of *Chakratīrtha,* on the banks of *Gaṅdakī* river.

210. महालक्ष्मी – *Mahālakṣmī.*

The great source of the best in life.

211. मृडप्रिया – *Mṛḍapriyā.*

Dear to *Mṛḍa; Mṛḍa* means *Śivā.*

212. महारूपा – *Mahārūpā.*

The supreme form. The space and time, matter and energy, mind and life are manifestations of consciousness. But *Śrī Lalitā Parameśvarī* is the supremest form which embraces all these.

213. महापूज्या – *Mahā-Pūjyā.*

Worshipped by the Highest, i.e., *Trimūrtīs.*

214. महापातकनाशिनी – *Mahā-Pātaka-Nāśinī.*

Destroys the greatest of sins.

The supreme creator of illusion and confusion to the greatest of Gods like *Trimūrtīs.*

215. महामाया – *Mahā-māyā.*

The supreme creator of illusion and confusion to the greatest of Gods like the *Trimūrtīs.*

216. महासत्त्वा – *Mahā-Sattvā.*

The supremest existence or energy.

217. महाशक्तिः – *Mahā-Śaktiḥ.*

The great power.

218. महारतिः – *Mahāratiḥ.*

The greatest bliss — that is beyond all sense pleasures.

219. महाभोगा – *Mahābhogā.*

The greatest luxury.

220. महैश्वर्या – *Mahaiśvaryā.*

Having greatest dominion or kingdom.

221. महावीर्या – *Mahāvīryā.*

Mighty.

222. महाबला – *Mahābalā.*

Great strength. (*'Balamasi Bhrājosi.'* 'You are Strength and Light').

223. महाबुद्धिः – *Mahābuddhiḥ.*

The greatest intelligence.

224. महासिद्धिः – *Mahāsiddhiḥ.*

The greatest of fulfilments. Beyond the so-called *Aṣtasiddhi* or 8 siddhīs.

225. महायोगेश्वरेश्वरी – *Mahayogeśvareśvarī.*

From *Mahāmāyā* up to the above name, the names are fairly simple in their meaning. But there seems to be an esoteric significance in these names, according to Kalyāṇānanda Bhāratī Swāmi:

He says there is an identity between the *Śrī-Mahāyogeśvara* of *Śrī Bhagavadgītā, Śrī Kṛṣṇa* and *Śrī-Durgā* who is Śrī Mahāyogeśvareśvarī. These names, according to him, represent the excellence of *Gītāśāstra* and *Śrī-Durgā-Saptaśatī.* The 13 names mentioned above represent deities mentioned in the 13 chapters of *Śrī-Durgā-Saptaśatī* and the last name, the substance of the entire book.

Yōgīśvarās are the *Trimūrtīs.* She is their ruler.

226. महातन्त्रा – *Mahā-Tantrā.*

The greatest of *Tantrās,* i.e., greater than 64 *Tantrās.* Śrī-Vidyā Tantra is the greatest of Tantrās.

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227. महामन्त्रा – *Mahā-Mantrā.*

Greatest of *Mantrās,* i.e., *Śrī-Vidyā.*

228. महायन्त्रा – *Mahā-Yantrā.*

Is the greatest of *Yantrās,* i.e., *Śri-Chakra.*

229. महासना – *Mahāsanā.*

Seated High. She is seated over and above the *Tattvās* from earth. Or, *Mahāsanā* means *Yāgaśālā* or pandals where sacrifices are held, i.e., She is fond of sacrifices.

230. महायागक्रमाराध्या – *Mahā-Yāga-Kramārādhyā.*

Worshipped by the ritual of *Mahāyāga. Mahāyāya* is the worship of *Śrī-Chakra,* from *Bhūpura* to *Bindu,* with various *Upachārā's* either external (Bahiryāga) or internal (Antaryāga) according to *Bhāvopaniṣat.* She is worshipped with great *Yāgā's* like *Śrī-Yāga, Ambā Yajña,* and *Agniṣṭoma.* In fact, She is the goal of all these.

231. महाभैरवपूजिता – *Mahā-Bhairava-Pūjitā.*

Worshipped by the great *Bhairava. Bhairava* is the form *Paramaśiva* assumes at the end of *Kalpa,* which is the 'Universe in time'. He worships Her because She is the Power within Him.

232. महेश्वरमहाकल्पमहाताण्डवसाक्षिणी – *Maheśvara — Mahā Kalpa-Mahā-Tāṇḍava-Sākṣiṇī.*

Witness to the great dance of great *Śiva* at the end of the *Kalpa,* that is after dissolution. She is the silent witness to the dissolution of the Universe which is the act of *Śiva* in *Bhairava* form. She then keeps all the creation within Her.

233. महाकामेशमहिषी – *Mahā — Kāmeśa — Mahiṣī.*

She is the queen of *Mahā-Kameśvara,* crowned along with Him as the ruler of the three worlds; Kalyāṇānanda Bhārati, divides this name into *Mahākāma* and *Īśamahiṣī—Mahākāma* meaning the great desire to create, *Īśamahiṣī* meaning spouse of *Śiva* or *Īśvara.*

234. महात्रिपुरसुन्दरी – *Mahā-Tripura-Sundarī.*

The great *Tripura-Sundarī;* in the *Śrī-Chakra* there is the innermost triangle inside which is the innermost circle or Bindu. *Triangle* denotes *Avyakta.* Tri here means *Triputi* i.e., *Dhyāna, Dhyātṛ* and *Dhyeya* and *Mātā, Mānaṁ* and *Meyaṁ,* and the *Trimūrtis* and their three spouses, the three dehas i.e. *Sthūla, Sūkṣma* and *Kāraṇa* and the three Vedās and the three worlds. She is the empress of all these Triads and hence known as *Tripura-Sundarī.*

235. चतुःषष्ट्युपचाराढ्या – *Chatuḥṣṭyupacharāḍhyā.*

Worshipped by the sixty-four kinds of offerings. She is the only deity who is worshipped by these 64 items, or this name may refer to *Śrī-Yāga* with which She is worshipped with 64 items, *Samkalpa* to *Avabhṛta.* The 64 items of worship are described in *Varivasyārahasya.*

236. चतुःषष्ठिकलामयी – *Chatuḥṣasṭi-Kalāmayī.*

She is the 64 arts Herself. These are *Vedās, Purāṇā's, Darśanās,* etc. She is the source of all these.

237. महाचतुःषष्टिकोटियोगिनीगणसेविता – *Mahā-Chatuḥṣaṣṭi-Koṭī-Yoginī-Gaṇa-Sevitā.*

She is served by 64 crores of groups of yoginis in Her fight with the powers of Darkness. It indicates the infinite forms or units of Powers culminating in the Power of Consciousness.

238. मनुविद्या – *Manu-Vidyā.*

The *Mantra* given by Manu. *Śrī-Vidyā* has 12 devotees beginning with *Manu;* each one of them is the giver or the *Ṛṣi* of a *Mantra* or *Vidyā.* These 12 *Mantrās* are described in *Jñānārṇava.*

239. चन्द्रविद्या – *Chandra-Vidyā.*

Chandra is one of the 12 Ṛṣis mentioned above and has given a *Mantra.*

240. चन्द्रमण्डलमध्यगा – *Chandra-Maṇḍala-Madhyagā.*

She is in the centre of the orb of the moon. Here *Chandra-Maṇḍala* may mean *Sahasrāra* also. (*Paurṇamāsyām Chandrabimbe Dhyātvā Śrī-Lalitāmbikām* —Having meditated upon *Śrī-Lalitā* in the moon's disc on *Paurṇamī*) *Chandramaṇḍala* also means *Śrī-Chakra.*

241. चारुरूपा – *Charūrūpa.*

The beautiful.

242. चारुहासा – *Chārūhāsā.*

With a beautiful smile.

243. चारुचन्द्रकलाधरा – *Chārū-Chandra-Kalādharā.*

Adorned with the beautiful phase of the moon. Here *Charu* means the 8 days' old moon's phase called *Tvaritā;* or it also means the *Nityā* phase of the moon which neither waxes nor wanes. *Nityā* is the deity of *Kāmakalā Ekākṣarī Mantra* which is the form of *Śrī-Lalitā* Herself.

244. चराचरजगन्नाथा – *Charāchara-Jagannāthā.*

The Queen of the entire Universe, moving and non-moving. *Jagat* means moving which is nothing but Herself as Power.

245. चक्रराजनिकेतना – *Chakrarāja-Niketanā.*

Dwells in the king of Chakras i.e., *Śrī-Chakra.*

246. पार्वती – *Pārvati.*

The daughter of *Himavat-Parvata.*

247. पद्मनयना – *Padma-nayanā.*

Lotus-eyed.

248. पद्मरागसमप्रभा – *Padma-Rāga-Sama-Prabhā.*

Brilliant with the red rays, like the ruby, refer to name 12.

249. पञ्चप्रेतासनासीना – *Pañca-Pretāsanāsīnā.*

Seated on the throne formed by the 5 corpses. They are *Brahma, Viṣṇu, Rudra, Īśvara* and *Sadāśiva.* When She withdraws Her power from them, which manifests in them as *Vāmā, Jyeṣṭhā,* etc., they become lifeless, or it also means She is seated above *Pañchabhūtās* which are said to be *Achetanā* or *Lifeless.*

250. पञ्चब्रह्मस्वरूपिणी – *Pañcha-Brahma-Svarūpiṇī.*

Pañchabrahmas are Her forms. When She endows them with Her Power they become *Brahmās* and not *Pretās* and their creators, i.e., the *Pañcha Bhūtas.*

251. चिन्मयी – *Chinmayī.*

Of the nature of consciousness.

252. परमानन्दा – *Paramānandā.*

The Ultimate bliss.

253. विज्ञानघनरूपिणी – *Vijñāna-Ghana-Rūpiṇī.*

Conciousness itself solidified. Kalyāṇānanda Bhāratī states that the following three names refer to the description of the Ultimate in *Maitreyī-Brāhmaṇa.*

254. ध्यानध्यातृध्येयरूपा – *Dhyāna-Dhyatṛ-Dhyeya-Rūpā.*

Of the form of meditation, meditator and meditated, i.e., *Triputī.*

255. धर्माधर्मविवर्जिता – *Dharmādharma-Vivarjitā.*

Beyond right and wrong conduct as She is beyond all action, or *Dharma* refers to bondage and *Adharma* liberation, She being beyond both.

256. विश्वरूपा – *Viśvarūpā.*

Universe is Her form. The following names describe the four states of Self in the *Micro*—and *Macrocosm* as *Jīva* and *Īśvara*. The four states are *Jagrāt* (wakeful), *Svapna* (dream), *Suṣupti*, (dreamless sleep), and *Turīya* (the state) beyond these three states. For further elucidation of these refer *Māndukya Upaniṣat; Viśva* is the individual Self in wakeful state and he is Her form. The *Cosmic Soul* in wakeful state called *Vaiśvānara.*

257. जागरिणी – *Jāgariṇī.*

The wakeful. The state in which the *Jīva* is called *Viśva.*

258. स्वपन्ती –*Svapantī.*

Dream. The *Jīva,* in this state through his *Sūkṣma-Śarīra,* experiences without the mediation of sense organs; the impression of wakeful state in dreams.

259. तैजसात्मिका – *Taijasātmikā.*

Of the nature of *Taijasa.* *Taijasa* is the *Jīva* in dream state.

260. सुप्ता – *Suptā.*

Dreamless sleep. The third state of *Jīva.*

261. प्राज्ञात्मिका – *Prājñātmikā.*

Of the nature of *Prājña.* The *Jīva* is known as *Prājña* in the state of dreamless sleep and functions only with his *Kāraṇa-Śarīra* or causal body.

262. तुर्या – *Turyā.*

The fourth. This state is beyond the three states mentioned above. This has to be gone into by conscious efforts only, from wakeful state. Here the mind

has no ideation, neither sees, nor hears nor knows anything and is called *Bhūmā.*

263. सर्वावस्थाविवर्जिता – *Sarvāvasthā-Vivarjitā.*

Beyond all states. She is one with those who are beyond all those states mentioned above. Here all forms of duality such as subject-object relation are completely lost.

264. सृष्टिकर्त्री – *Sṛṣṭi-Kartṛī.*

Creatrix. The following names describe Her five functions, *Pañcha-Kṛtyās* and Her aspects that perform them.

265. ब्रह्मरूपा – *Brahmarūpā.*

One of the *Trimūrtis* who is Her *Śakti,* who creates. (*Viṣ. Pur.*).

266. गोप्त्री – *Goptrī*

Protects the Universe as its law.

267. गोविन्दरूपिणी – *Govindarūpiṇī.*

Of the form of *Govinda* or *Viṣṇu.* The second of the powers of *Prakṛti* as woman is *Viṣṇu* according to Nārada in *Harivaṁśa.*

268. संहारिणी –*Saṁhāriṇī.*

Destroyer of the entire Universe. The doer of the third of the functions of *Śrī-Lalitā* as *Rudra.*

269. रुद्ररूपा – *Rudra-Rūpā.*

Her power as the destroyer of the cycle of births i.e., *Saṁsāra. Rudra* means *Rujam* meaning *Saṁsāraṁ, Drāvayati* meaning destroys.

270. तिरोधानकरी – *Tirodhānakarī.*

Causes complete disappearance by withdrawing into Herself, as distinct from destruction.

271. ईश्वरी – *Īśvarī.*

The fourth of the *Pañcha-Brahmas* mentioned already. (*Īśvarīṁ Sarvabhūtānāṁ*—the ruler of all creatures—*Śrī-Sūkta*).

272. सदाशिवा – Sadāśivā.

The fifth of *Pañca-Brahmās;* or the pure *Sattvik* state, whose function is *Anugraha* or recreation of the Universe, that has disappeared.

273. अनुग्रहदा – *Anugrahadā.*

Who regenerates the Universe or who bestows grace on Her devotees.

274. पञ्चकृत्यपरायणा – *Pañcakṛtya-Parāyaṇā.*

Ever intent on performing the five functions mentioned in the above name. Saun.-Lah.-24

275. भानुमण्डलमध्यस्था – *Bhānu-Maṇḍala-Madhyasthā.*

At the centre of the Sun (*Ādityāntargatam Yachcha Jyotisaām.... Tiṣṭhati* (Yoga Yājñavalkya) the great light that is in the centre of the sun, is in the heart of all creatures. The centre of the sun is now known to be the source of all life and energy to us in this planet. *Bhānumaṇḍala* means *Anāhata-Chakra* also.

276. भैरवी – *Bhairavī.*

The spouse of *Bhairava,* the form of *Rudra* in His aspect as Destroyer. It is a name of a lady-Guru in *Tāntrika-Sādhana.*

277. भगमालिनी – *Bhaga-Mālinī.*

Has a garland of suns. Her cosmic physical form is indicated. The galaxies and star systems in space-time are Her garlands, or She has a garland of riches.

278. पद्मासना – *Padmāsanā.*

She is seated in the lotuses i.e., from *Mūlādhāra* to *Sahasrāra.*

279. भगवती – *Bhagavatī.*

Worshipped by everybody including *Devās* and possessor of the six good qualities namely, 1. good things of life, 2. charity, 3. fame, 4. name, 5. wisdom, 6. discrimination, according to *Purāṇās.*

280. पद्मनाभसहोदरी – *Padmanābha-Sahodarī.*

Sister of Viṣṇu. She was born along with *Viṣṇu.*

281. उन्मेषनिमिषोत्पन्नविपन्नभुवनावली–*Unmeṣa-Nimiṣot-Panna-Vipanna-Bhuvanāvalī.*

The Universes sprout up when She opens Her eyes, and are destroyed if She closes them. They are sustained only by Her constant will and vigilance (*Nimeṣonmeṣābhyām .... Dṛśaḥ*)—Universe dissolves and is reborn with closure and opening of Her eyes.

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282. सहस्रशीर्षवदना – *Sahasra-Śīrṣa-Vadanā.*

Has thousand heads and faces (*Sahasra-Śīrṣam-Devam*—Lord with thousand heads. (*Puruṣa Sūktam*).

283. सहस्राक्षी – *Sahasrākṣī.*

Thousand-eyed.

284. सहस्रपाद् – *Sahasra-Pād.*

Thousand-footed. For elucidation of the above three names, vide *Puruṣa sūktam.*

285. आब्रह्मकीटजननी – *Ābrahma-Kīṭa-Jananī.*

Mother of all life from the worm to *Hiraṇya-Garbha* who is the Cosmic life i.e., from the smallest to the highest.

286. वर्णाश्रमविधायिनी – *Varṇāśrama-Vidhāyinī.*

Law-giver of the form of caste and orders of life.. As *Vedamāta* She has laid down the code of conduct of social life to the four Varṇās and four *Āśramas* for the ultimate spiritual well-being of the people.

287. निजाज्ञारूपनिगमा – *Nijājñā-rūpa-Nigamā.*

The Vedas are Her Command. The meaning of the previous name is clarified here.

288. पुण्यापुण्यफलप्रदा – *Puṇyāpuṇya-Phalapradā.*

Giver of the results of all actions, righteous and sinful. She is the inexorable Law of *Karma* Herself. *Karma-Phaleṣu-Juṣṭām*—One with fruits of action. (*Durgā-Mantra-Puṣpam.*)

289. श्रुतिसीमान्तसिन्दूरीकृतपादाब्जधूलिका – *Śruti-Sīmanta-Sindūrīkṛta-Pādābjadhūḷikā.*

The 'paraga' or dust of Her Lotus feet becomes the red *Sindūra*—mark which adorns the foreheads of the ladies who are *Vedās* themselves. The heads of *vedas* are the *Upanisads* which are signified as being crystal clear denoting the *Sāttvika* quality. Her Lotus Feet are supported by them. *Śrīvidyā* and generally the entire *Samayamata* is supported by the *Upaniṣads* and the red colour of Her Feet is imparted to these *Upaniṣads* and the *Mahāvākyas* which are the great truths in them. Here *Pādābja-Dhūlikā* or pollen of Her Lotus Feet carries its fragrance far and wide and implies *Mantra.* The fragrance of Her feet pervades all the *Upaniṣads* and is the refuge of Her devotees.

290. सकलागमसंदोहशुक्तिसंपुटमौक्तिका – *Sakalāgama-Saṁdoha-Śukti-Saṁpuṭa-Mauktikā.*

The pearl in the collection of pearl oyster shells which are the *Āgamās.* She is the most precious trea-

sure contained and protected by the *Āgamās*. She is the quintessence of all knowledge contained in *Āgamās* which are *Tantrās* and *Vedās*. They are all just shells to contain Her.

291. पुरुषार्थप्रदा – *Puruṣārtha-Pradā.*

Fulfils the four objects of life i.e., *Dharma, Artha, Kāma* and *Mōkṣa.*

292. पूर्णा – *Pūrṇā.*

Entire. Vide *Śānti-Pāṭha* of *Bṛh. Up.* (*Om Pūrṇamidaṁ.*)

293. भोगिनी – *Bhoginī.*

Who enjoys *Bhoga* or happiness which here means *Brahmānanda*. i.e., She is *Jīvanmuktā.*

294. भुवनेश्वरी – *Bhuvaneśvarī.*

The queen of the Universe consisting of fourteen *Bhuvanās* or the deity of the *Mantra-Bīja—Hṛīm,* vide name 301.

295. अंबिका – *Ambikā.*

The aggregate of the three powers of will, action and knowledge which is the name of *Śrī-Tripura-Sundarī,* the Mother. *Ambikā* being a diminutive and an endearing term of *Amba,* means *Śrī-Bālā-Tripura-Sundarī.*

296. अनादिनिधना – *Anādinidhanā.*

Having neither birth nor death. Eternal. According to the interpretation of this word by the system of Vararuchi the name means that She delivers the devotee from eighty causes of death.

297. हरिब्रह्मेन्द्रसेविता – *Hari-Brahmendra-Sevitā.*

Served by *Viṣṇu, Brahma,* and *Indra* since She is their Overlord. The name implies the futility of

praying to *Viṣṇu* and others who themselves serve *Śrī-Lalitā*.

298. नारायणी – *Narāyaṇī.*

Wife of *Nārāyaṇa. Nārāyaṇ* means the refuge of *Nara* or human being. She is His wife. Vide name *Mahālakṣmī. Parama-Śiva* is the husband of *Lakṣmī* and also *Pārvatī* according to *Kāśī-Khaṇḍa.*

299. नादरूपा –*Nāda-Rūpā.*

There are 4 states of Nāda. From *Parā* the subtlest to *Vaikharī* the grossest, *Nāda* itself being the primordial stress in Consciousness. She is these four forms of stress, which comprise the *Nāma* aspect of the Universe, *Śabda-Brahman, Rūpa* itself being *Śiva.*

300. नामरूपविवर्जिता –*Nāma-Rūpa-Vivarjitā.*

Devoid of name and form. There are five aspects of the Ultimate (1) *Nāma*—name (2) *Rūpa*—form, (3) *Asti*—Existence, (4) *Bhāti*—Knowledge (5) *Priyam*—Bliss. The first two are Her aspects as *Prakṛti.* In Her ultimate state She is devoid of both these i.e., *Nāma* and *Rūpa.*

301. ह्रींकारी – *Hrīṁkārī.*

Hrīm stands for the three functions of *Śrī-Lalitā*, i.e. creation, preservation and destruction. It also expresses the Unity among the Guru, *Mantra*, Deity and the soul.

302. ह्रीमती – *Hrīmatī.*

Modest.

303. हृद्या – *Hṛdyā.*

Delightful—Residing in the Heart.

304. हेयोपादेयवर्जिता – *Heyopādeyavarjitā.*

Having nothing to reject or accept. Beyond dualism—being the only one, there is no second either to be accepted or rejected.

305. राजराजार्चिता – *Rājarājārchitā.*

Worshipped by Kubera, the richest; therefore, giver of things beyond the reach of the richest, i.e., *Mokṣa.*

306. राज्ञी – *Rājñī.*

Crowned queen.

307. रम्या – *Ramyā.*

The beautiful.

308. राजीवलोचना – *Rājīvalochanā.*

Lotus-eyed.

309. रञ्जनी – *Ranjanī.*

Gladdening Śiva, or imparts Her colour—red to Śiva who is crystal clear.

310. रमणी – *Ramaṇī.*

Delighting to Her devotees, *Ramamāṇaḥ*, Rejoicing. *Chā-Up.* (8-12-1).

311. रस्या – *Rasyā.*

The Power of sense perception; in every object it is called *Prajñā, Prajñānaṁ* is *Brahma*—(Śruti).

312. रणत्किङ्किणिमेखला – *Raṇatkinkiṇi-Mekhalā.*

Same as 38.

313. रमा – *Ramā.*

Mahālakṣmī; also implies *Kāmakalā.*

314. राकेन्दुवदना – *Rākenduvadanā.*

Having a beautiful face like the full moon.

315. रतिरूपा – *Ratirūpā.*

As beautiful as the spouse of *Manmatha.* The three names ending with the above become *Kāmakalā-Bīja-Mantra*, the basis of *Śrī-Vidyā.* Ramā is Śrī, *Rākenduvadanā* is *Bindu* and together they form *Śrīm* which is *Kāmakalā-Bīja*, or *Rati-Rūpā.*

316. रतिप्रिया – *Ratipriyā*

Fond of *Rati*, the wife of *Manmatha* because She revived her husband: *vide* name 84.

317. रक्षाकरी – *Rakṣākarī.*

Saviour.

318. राक्षसघ्नी – *Rākṣasaghnī.*

Slayer of evil forces who are *Rākṣasās.*

319. रामा – *Rāmā.*

Woman. She is one with all women and an embodiment of womanhood. That is why a devotee of *Śrī-Vidyā* must treat every woman as his own mother.

320. रमणलम्पटा – *Ramaṇa-Lampaṭā.*

Eternally involved with Her husband. The inseparable nature of Śiva and Śakti in *Samaya-Mata.*

321. काम्या – *Kāmyā.*

Desired—(by seekers after liberation).

322. कामकलारूपा – *Kāma-Kalārūpā.*

Of the form of *Kāma-Kalā. Kāma-Kalā* is the word *Ahaṁ* which symbolises the Universe of words formed by letters between *A* and *Ha, Ahaṁ* is the universal Self residing in everybody as the 'I' notion. *Kāma-Kalā* also means the *Kāma-Kalā, Ekākṣarī-Mantra.* It also means *Kala* i.e., desire of *Kāma* i.e., Śiva, meaning *Icchā-Śakti.*

323. कदम्बकुसुमप्रिया – *Kadambakusuma-Priyā.*

Fond of *Kadamba* flowers. *Kadamba-Kusuma* is the esoteric name of the three circles in the *Śrī-Chakra;* means She loves *Śrī-Chakra.*

324. कल्याणी – *Kalyāṇī.*

Auspicious—the deity worshipped in Malaya mountains. (*vide Padma Purāṇa*).

325. जगतीकन्दा – *Jagatīkandā.*

The root of the Universe.

326. करुणारससागरा – *Karuṇārasa-Sāgarā.*

Ocean of compassion towards Her devotees.

327. कलावती – *Kalāvatī.*

She is the embodiment of the 64 arts or *Nitya-Kalā*, the deity of *Pūrṇa-Gāyatrī, Pañchadaśī, Ṣoḍaśī* and *Kāma-Kalā Mantrās.*

328. कलालापा – *Kalālāpā.*

The 64 arts are Her utterances.

329. कान्ता – *Kāntā.*

The beautiful or it means the Ultimate form of reality.

330. कादम्बरीप्रिया – *Kādambarī-Priyā.*

Fond of honey which refers to the bliss of Liberation.

331. वरदा – *Varadā.*

Giver of boons even to *Trimūrtis*, the real boon being the realisation of the Ultimate.

332. वामनयना – *Vāma-Nayanā.*

Having beautiful eyes or giver of the fruits of actions.

333. वारूणीमदविव्हला – *Vāruṇī-Mada-Vivhalā.*

Drunk with the wine of dates. *Vāruṇī* is a nāḍi by knowing which the devotee reaches the thousand-petalled lotus. After that he becomes completely lost to all external experience.

334. विश्वाधिका – *Viśvādhikā.*

Transcendental [*Viśvādhiko - Rudra - Maharṣī* (*Śruti*). *Rudra* is *Maharṣī* and is transcendental.]

335. वेदवेद्या – *Vedavedyā.*

To be known by the Vedās, or to be known by the *Mahāvākyās* which are extracted from each *Veda*, or the *Vedās* are the four gates of the *Chintāmaṇī Gṛha*, where She dwells and it is only through these gates that She can be reached.

336. विन्ध्याचलनिवासिनी – *Vindhyāchala-Nivāsinī.*

Dwells in the *Vindhya Mountains*, signifying the ultimate status; is as unknowable as the peak of *Vindhya*.

337. विधात्री – *Vidhātrī.*

Wife of *Brahma*, i.e., *Śrī-Sarasvatī*—or the Creator and the nourisher of the Universe.

338. वेदजननी – *Veda-Jananī.*

The Mother of the *Vedās*, because they are Her breath—also because She as *Śabda-Brahman* became Vaikharī-Sabda, i.e., the Mātṛkā, consisting of the 105 letters of the alphabet which is the source of the Vedās.

339. विष्णुमाया – *Viṣṇu-Māyā.*

Produces an illusion of limitation, even to *Viṣṇu* who is limitless—the first formulation of consciousness towards Creation known as *Avyakta.*

340. विलासिनी – *Vilāsinī.*

The Universe is for Her pleasure, or She at Her pleasure either opens the way to self-realisation or closes the way to the same in the devotee.

341. क्षेत्रस्वरूपा – *Kṣetra-Svarūpā.*

The highest consciousness to the grossest matter and space, consists of *Kṣetra.* It is Her form.

342. क्षेत्रेशी – *Kṣetreśī.*

The queen of the Kṣetra.

343. क्षेत्रक्षेत्रज्ञपालिनी – *Kṣetra-Kṣetrajña-Pālinī.*

Kṣetra in the sense of microcosm means the body and the Jīva is called *Kṣetrajña.* She is the ruler of both.

344. क्षयवृद्धिविनिर्मुक्ता – *Kṣaya-Vṛddhi-Vinirmuktā.*

Beyond decay and growth which are the attributes of all creatures.

345. क्षेत्रपालसमर्चिता – *Kṣetrapāla-Samarchitā.*

Kṣetrapāla means Śiva as *Bhairava.* She is worshipped by him. *Kṣetrapāla* also means *Jīva,* who worships Her.

346. विजया – *Vijayā.*

The element of success in all actions; triumphant; the deity in Kaśmir according to *Devīpurāṇa.*

347. विमला – *Vimalā.*

Pure, clear, untouched by *Mala* or impurity.

348. वन्द्या – *Vandyā.*

Worshipful.

349. वन्दारुजनवत्सला – *Vandāru-Jana-Vatsalā.*

Loves Her devotees as Her children.

350. वाग्वादिनी – *Vāgvādinī.*

The power behind speech (*Yadvācho Ha Vācham* (*Kena Up.* 1-2). The speech behind speech or one who knows the speech.

351. वामकेशी – *Vāmakeśī.*

Wife of *Vāmakeśvara* treated in the *Tantra* of that name, or of beautiful hair.

352. वह्निमण्डलवासिनी – *Vahni-Maṇḍala-Vāsinī.*

Resides in the region of fire. Fire represents all forms of physical energy. She is the power behind such energies. *Vahni-Maṇḍala* means the *Vimarśāṁśa* i.e., the inner-most triangle in the *Śrī-Chakra*, which is the *Avyakta.* It also means *Nārāyaṇa.*

353. भक्तिमत्कल्पलतिका – *Bhaktimat-Kalpa-Latikā.*

Kalpa is the wish-fulfilling tree. She fulfils all the devotees' wishes like the *Kalpa* tree. This also refers to a form of *Vedic* worship according to *Chand. Up.* which propitiates the Lord. '*Bhakti* means part of a *Sāma,* which is *Sāmaveda* and *Kalpalatikā* means a variety of *Sāma.*

354. पशुपाशविमोचिनी – *Paśu-Pāśa-Vimochinī.*

She releases the bonds of the bound. The bonds are (1) ignorance, (2) bewilderment or Moha, (3) strong desire for worldly things, (4) anger, (5) illusion. Every attribute that limits the consciousness such as desire, anger, etc., is a pāsa or bond. From *Brahma* downwards to the most inert, Consciousness is bound down by these limitations and hence all these are called *Paśūs* and *Śiva* is called *Paśupati,* their Lord. Faith in Him will release them from their bonds. (*Śiva-Bhaktaiva Sarva-Pāśa-Hāniḥ*)—Devotion to *Śiva* alone will destroy all bonds—*Br. Up.*) But although

Śiva releases these bonds, it is His power, *Lalitā* that actually produces this liberation. Because it is only She that creates bonds or destroys them.

355. संहृताशेषपाषण्डा – *Samhṛtāśeṣa-Pāṣaṇḍā.*

Destroyer of all non-believers. Here it means She destroys the disbelief in sacred books such as the *Vedās* and *Purāṇās.* Any man who has no faith in the *Vedās,* if he becomes a devotee, will become an ardent believer in sacred books, such as the *Vedās,* etc.

356. सदाचारप्रवर्तिका – *Sadāchāra-Pravartikā.*

Enforcing good conduct.

357. तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका – *Tāpa-Trayāgni-Saṁtapta Samāhlādana-Chandrikā.*

Moon-light which delightfully sooths those that are scorched by the three fires namely *Ādhyātmika, Ādhibhautika* and *Ādhidaivika.* She sooths those scorched by the afflictions and worries of physical, mental and spiritual nature.

358. तरुणी – *Taruṇī.*

Ever young.—personification of *Elan vital* or the *Ānanda* of life.

359. तापसाराध्या – *Tāpasārādhyā.*

Worshipped by those doing penance, i.e., the object of all penance and meditation and She is beyond those who are incapable of such meditation and penance.

360. तनुमध्या – *Tanu-Madhyā.*

Fine waisted, also means that there is nothing at the centre, which is of *Ākāśa-Svarūpa.* It also means the deity who is worshipped on the banks of Nivā river in Kāñchī.

361. तमोपहा – *Tamopahā.*

Remover of ignorance.

362. चितिः – *Citiḥ.*

Means consciousness or *Chit-Kalā.* The consciousness counterpart in everybody corresponds to the *Chit* in *Sat, Chit, Ānanda,* and also *Prakāśāmśa* in *Kāma-Kalā.*

363. तत्पदलक्ष्यार्था – *Tatpada-Lakṣyārthā.*

The meaning aimed at by the word *Tat* in the *Mahāvākya, 'Tattvamasi'* means 'Thou art That.' The great saying establishes the identity between the *Saguṇa* and *Nirguṇa* and between *Śiva* and *Śakti* and between the *Sākṣī* inside and the *Paramātmā.* She is the content of the meaning of that *Mahāvākya.*

364. चिदेकरसरूपिणी – *Chideka-Rasa-Rūpiṇī.*

Experience of attributeless, consciousness. *Chit* is not merely a matter of knowledge but a matter of experience as bliss, *Ānanda* component in the *Sat, Chit, Ānanda.* The highest state of consciousness therefore is not a thing merely to be known, but is to be experienced.

365. स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंततिः –
Svātmānanda-Lavībhūta Brahmādyānanda-Santatiḥ.

All the bliss, enjoyed by the beings from *Brahma* downwards put together is but a drop in the ocean of Bliss enjoyed by Herself. Here the allusion is to the *Ānanda* component of *Sat Chit Ānanda* (*Te Ye Śatam Prājāpaterānandaḥ; Sa Eko Brahmaṇa Ānandaḥ*) the sum total of hundred *Ānandas,* i.e., bliss of *Prajāpati* makes up one single unit of Bliss of *Brahmā*—(*Tai. Up.* 2-8-4).

366. परा – *Parā.*

Ultimate. Here it means *Śrī-Lalitā* as the ultimate form of *Vāgdevī*. *Śabda-Brahman* or *Vāk* has four forms, the grossest being the one when you speak out the letters. This is called *Vaikharīśabda.* The next in the order of subtlety is *Madhyamā,* where letters are whispered without sound. Still subtler is the *Paśyantī* where the organs of phonation are not active but the letters are pronounced mentally. The *Parā-Vāk* is the will which creates the three previous forms of *Śabda* which is therefore the cause of all *Śabda.* It also implies, that since all *Śabda* denotes names, *Parā,* is the *Avyakta* or the un-differentiated power that creates all names, which is, *Śrī-Lalitā* Herself.

367. प्रत्यक्चितीरूपा – *Pratyak-Chitī-Rūpā.*

Inner consciousness or knowledge of Self of each *Jīva* as *Sākṣī.*

368. पश्यन्ती – *Paśyānti.*

Vāgdevī as *Paśyantī,* the subtle form of *Śabda* explained above. In *Śrī-Chakra,* She represents the first triangle that encloses the inner-most circle or *bindu.* It is the first formulation or *Īkṣti,* the will of *Śiva* to create.

369. परदेवता – *Para-Devatā.*

The ultimate Godhead to be meditated upon.

370. मध्यमा – *Madhyamā.*

The intermediate stage of manifestation of *Śabda-Brahma,* explained under *Parā* which denotes partial manifestation.

371. वैखरीरूपा – *Vaikharī-Rūpā.*

The full manifested form of *Vāk* or speech by hard distinct pronunciation.

372. भक्तमानसहंसिका – *Bhakta-Mānasa-Hamsikā.*

The female swan that dwells in the lake of the devotees' minds, otherwise known as *Mānas-Sarovar.* She loves to be in the minds of Her devotees—*Hamsa* is a symbol of *Śrī-Lalitā* as the life-breath or *Prāṇa. Śiva* and *Śakti*—the twin aspects of the reality are compared to a pair of swans that sport in the minds of the devotees. (Cf. *Bhaje-Hamsa-Dvandvam*—I adore the pair of swans. *Saun-Lah*-38.)

373. कामेश्वरप्राणनाडी – *Kāmeśvara-Prāṇanāḍī.*

The life-breath of *Kāmeśvara* or *Śiva.* But for Her, Śiva will be lifeless (Cf. *Na Chedevam Devo Na Khalu Kuśalaḥ Spanditumapi*—without Her He is unable to move even—*Saun-Lah.* 1.

374. कृतज्ञा – *Kṛtajñā.*

Witness and judge of all actions—Sun, Moon, and stars, death, time and the *Pañcabhūtās,* are supposed to judge all actions while witnessing them. They are all Her form—*Kṛta* means ten, which stands for *Virāṭ* which is *Brahman,* so *Kṛtajñā* means that She is the knowledge of *Brahman.*

375. कामपूजिता – *Kāma-Pūjitā.*

Worshipped by *Kāma* who is *Śiva,* who having the wish to create, worshipped Her for its fulfilment; also means that *Kāma* who is *Manmatha* worshipped Her with the *Pañchadaśī-Manrta,* according to *Aruṇopaniṣat* or it means She is to be worshipped in *Kāma-Giri-Pīṭha,* which is *Mulādhārachakra.*

376. शृङ्गाररससंपूर्णा – *Sṛngāra-Rasa-Sampūrṇā.*

Full of love towards Her Lord or it means also Bliss of *Brahmānanda*—the name also can be split into *Sṛnga* meaning triangles, *Āra* meaning petals, *Rasa* meaning the *Bhāva.* So the name implies that she pervades the *Śrī-Chakra.*

377. जया – *Jayā.*

Victory. She represents the triumph of spirit over its obstacles. It also means the deity worshipped in the *varāha* mountains.

378. जालंधरस्थिता – *Jālandhara-sthitā.*

Situated in *Jalandhara-pīṭha* which is the *anāhata-chakrā.*

379. ओड्याणपीठनिलया – *Oḍyāṇa-pīṭha-nilayā.*

Oḍyāṇa is Her abode, i.e., *Ājñā-chakra* between the eyebrows.

380. बिन्दुमण्डलवासिनी – *Bindu-Maṇḍala-vāsinī.*

Resides in *Bindu-maṇḍala,* which is the innermost point in *Śrī Chakra* representing *Ānandamaya;* in the body it is *chandra-maṇḍala* which is below *Brahma-randhra* in the skull.

381. रहोयागक्रमाराध्या – *Rahoyāgakramārādhyā.*

Worshipped with the ritual of the secret sacrifice. There is an allusion to this in the 9th sloka of *Saun-Lah.* (*Saha-Rahasi Patyā-Viharasi:* you will enjoy with your own husband in secret). This secret sacrifice and its ritual in essence is the *antaryāga* described in *Bhāvanopaniṣat* (*Cf.* Introduction). The Guru teaches in practice this *rahoyāga,* which in essence is the realisation of the unity between (1) the *Śrī Chakra* and the three *śarīrās* of the devotee namely

sūkṣma, sthūla, and *kāraṇa,* (2) *chandra-maṇḍala* in *sahasrāra chakra* and *Sarvānandamaya-Bindu* in *Śrī-chakra.* (3) It is also to experience the union of the Universal and the individual Self, and of *prakāśa* and *vimarśa* that is, of *Śiva* and *Śakti.* After this experience the entire universe is experienced as an unbroken ocean of consciousness (*akhaṇḍa-chinmaya*).

382. रहस्तर्पणतर्पिता – *Rahastarpaṇatarpitā.*

Delighted by the secret offer. The excellence of the internal worship was already explained. Here the secret offering alluded to is the sacrificial offering of the universe from *pṛthvī* to *Śiva-tattva* in *samvid-agni*, the fire of consciousness to Śrī-Lalitā.

383. सद्यः प्रसादिनी – *Sadyaḥprasādnii.*

Her grace is there, for the asking—after the prescribed ritual, mentioned in the two prescribed names. Her Grace, means the Divine vision or *Ātma-darśana* or *Ātma-Jñāna* which gives liberation.

384. विश्वसाक्षिणी – *Viśvasākṣiṇī.*

The Silent Witness of the action of the universe. The Devotee after *sadyaḥ prasāda* mentioned in the last name becomes *Jīvanmukta,* being only a silent Witness of the universe untouched by it. This is the *turīyā* state of the devotee.

385. साक्षिवर्जिता – *Sākṣi-varjitā.*

None to witness Her. This is the final stage of realisation beyond *turīya* state called *turīyātīta* This is the state of complete oneness without any duality.

386. षडङ्गदेवतायुक्ता – *Ṣaḍaṅgadevatāyuktā.*

In the company of deities who are Her six limbs. The deity of every *mantra* has six parts or *aṅgās.*

They are *hṛdaya, śiras, śikhā, netra, kavacha* and *astra*. There will be a presiding deity over each of these *aṅgās*. They are also to be worshipped along with Her.

387. षाड्गुण्यपरिपूरिता – *Ṣāḍguṇya-pari-pūritā.*

Full of the six good qualities. According to Purāṇās they are *fame, prosperity, wealth, wisdom dispassion*, and *righteousness*. *Ṣāḍguṇya* is also interpreted as meaning *chakra* with six angles.

388. नित्यक्लिन्ना – *Nitya-klinnā.*

Her heart overflows with compassion. It also means the third of the sixteen nityās, referred to already.

389. निरुपमा - *Nirupamā.*

Unequalled.

390. निर्वाणसुखदायिनी – *Nirvāṇa-sukha-dāyinī.*

Giver of the bliss of liberation—grants Her devotees the unequalled bliss of *mokṣa*.

391. नित्याषोडशिकारूपा – *Nityā-ṣoḍaśikā-rūpā.*

The sixteen *nityās* representing parts of the moon beginning with *Śrī Kamēśvarī* and ending with *Śrī-tripura-sundarī* are Her forms. She is Herself called *Mahānityā*, and they are Her parts or *kalās*.

392. श्रीकण्ठार्ध शरीरिणी – *Śrīkaṇṭhārdha-śarīriṇī.*

Half the body of *Śrī-kaṇṭha*, i.e. *Śiva* is Hers. The equal status of *Śiva* and *Śakti* are indicated by this name.

393. प्रभावती – *Prabhāvatī.*

Radiating light. Her rays are the various *devatās* in the *āvaraṇa of Śrī chakra.*

394. प्रभारूपा – *Prabhā-rūpā.*

Effulgence itself, i.e., *prakāśa-svarūpa* which means *Śiva* Himself.

395. प्रसिद्धा – *Prasiddhā.*

Well-known to everybody in the forms of his 'I'. or *'aham.'*

396. परमेश्वरी – *Parameśvarī.*

The ultimate Ruler.

397. मूलप्रकृतिः – *Mūlaprakṛtiḥ.*

The original nature, i.e., Śakti who is the creatrix of all who has not created Herself but is coeval with *Śiva.* She is variously known as *Mahā-māyā, māyā-śaktiḥ,* or *īkṣiti.*

398. अव्यक्ता – *Avyaktā.*

Unmanifested. The 24th of the categories or *tattvāṣ* known as *kāma-kalā,* or *'aham'* who has within Her, the entire Universe in potential state i.e., *bīja-sthiti.*

399. व्यक्ताव्यक्तस्वरूपिणी – *Vyaktāvyakta-svarūpiṇi.*

Both manifested and unmanifested. Manifested in the form of *mahat* and *pañcha-bhūtās,* in the form of *nāma* and *rūpa;* and in the form of *avyakta* mentioned in the last name.

400. व्यापिनी – *Vyāpinī.*

All pervasive. One of the root meanings of *ātma-śabda.*

401. विविधाकारा – *Vividhākārā.*

In the form of diversity in various forms, or Tattvas or Bhutas.

402. विद्याविद्यास्वरूपिणी – *Vidyāvidyā-svarūpiṇī.*

Both knowledge and ignorance.

Cf. *Avidyayā Mṛtyum Tīrtvā Vidyayā amṛtamaśnute.*

Having overcome death with Avidyā, with Vidyā Immortality is attained"—*Iśa. Up.* 11).

Vidyā is the upward movement of Consciousness toward liberation or realisation of the ultimate which is Herself.

Avidyā is Her power as creative energy i.e. Vikṣepa-Śakti which produces the diversity (Vividhākārā); *svarūpiṇī* means *Ātma-Jñāna.* She is all these three powers of Consciousness. Avidyā binds the *Jīva,* and *vidyā* liberates him.

403. महाकामेशनयनकुमुदाह्लादकौमुदी –
Mahā-kāmeśanayana-kumudāhlāda-Kaumudī.

Like the moonshine to the water lily, She is pleasing to the eye of *mahā-kāmeśa* i.e., *Śiva.* He thoroughly enjoys Her vision. The creation is His *Līlā* or pleasure.

Mahā-kāmeśa also means *Brahma-Jñānī.* She grants him the unbroken bliss of *kaivalya.*

404. भक्तहार्दतमोभेदभानुमद्भानुसंतति –
Bhakta-hārda-tamo-bheda-bhānumad-bhanu-santatiḥ

She is the effulgence of the Sun who dispels the darkness of ignorance from the hearts of Her devotees.

She is *vidyā-svarūpiṇī.* By destroying the limiting power of darkness, '*āvaraṇa-śakti*' in the minds of Her devotees. She gives the vision of '*akhaṇḍa-chinmaya-svarūpa*' the unbroken ocean of consciousness to Her devotees.

405. शिवदूती – *Śiva-dūtī.*

Śiva-bhakti conducts the devotees to Her feet. Without the grace of *Śiva,* it is hard to obtain *Ātma-Jñāna.*

Śiva-dūtī is also one of the 16 *nityās.* She is also the presiding deity of the *puṣkara-tīrtha.*

There is a *vidyā* or *mantra,* called *'Śiva-dūtī-vidyā'* which is here referred to probably.

406. शिवाराध्या – *Śivārādhyā.*

Worshipped by *Sadā-śiva* to enable Him to do the *pañca-kṛtyās—'Śrī-pañchadaśī-vidyā'* was created by *Sadāśiva-* hence the name.

407. शिवमूर्ति – *Śiva-mūrti.*

Form of Sadāśiva. Another name to establish the 'Samaya-mata'.

Cf. Eko-rudraḥ-sarva-bhūtēṣu (*Sveta. Up.* 4). One Rudra in all creatures).

Also means the most beneficent form i.e. Mokṣa-Svarūpa.

408. शिवंकरी – *Śivaṅkarī.*

Harbinger of good auspices.

409. शिवप्रिया – *Śiva-priyā.*

Beloved of Śiva.

410. शिवपरा – *Śiva-parā*

Beyond Śiva,—because He depends on Her for His status or Śiva is Her highest state or devoted to Sadā-śiva.

411. शिष्टेष्टा – *Śiṣṭeṣṭā.*

Worshipped by those with right conduct.

Right conduct—here means that enjoined by the sacred books. The name also means the Nirguṇa-Brahma that is, She is one with those who finally realise the attributeless reality or 'Nirguṇa-Brahma.'

412. शिष्टपूजिता – *Siṣṭa-pūjitā.*

Same as above.

413. अप्रमेया – *Aprameyā.*

None to measure Her or nothing to measure her with or born in waters.

414. स्वप्रकाशा – *Sva-prakāśā.*

Self-luminous i.e. self-knowing or self-knowledge. She illuminates the senses etc.; nothing illuminates Her as She is 'Svayam-jyōti'.

415. मनोवाचामगोचरा – *Mano-vāchāmagocharā.*

Beyond the grasp of mind and speech.

Mind cannot comprehend Her nor speech describe Her 'Yatō Vācho nivartante' where words turn back. (*Annapūrnā. Up*-2). '*Yanneti neti vachanaiḥ nigamā avochuḥ.*" Whom Vedās describe by the words "not this" "not this". Mind and speech are Her creations very far removed from Her. As such, they cannot apprehend Her.

416. चिच्छक्तिः – *Cichchaktiḥ.*

The power of Consciousness that dispels ignorance. *Cf.* Introduction.

417. चेतनारूपा – *Chetanā-rūpā.*

The form of consciousness in the created universe, or 16th part (Kalā) of Her.

418. जडशक्तिः – *Jaḍa-śāktiḥ.*

All energies that are Her creations such as space, time, heat etc. including mind. *Cf.* Introduction.

'Jaḍa' is distinct from Chetana. Vidyā is Herself; 'Avidyā' is Her creation which is Jaḍa, relatively speaking. But She is both.

419. जडात्मिका – *Jaḍātmikā.*

The entire creation which has no power of knowing Her i.e. (Achetana).

420. गायत्री – *Gāyatrī.*

Who protects the singer. The Mother of Vedās means Tripāda Gāyatrī; *Vide* Introduction, for detailed explanation of the name.

421. व्याहृतिः – *Vyāhṛtiḥ.*

Those seven syllables or Mantrās which precede the 'Gāyatrī-Mantra.' They are, Bhūḥ, Bhuvaḥ, Suvah, Mahah, Janaḥ, Tapaḥ, and Satyaṁ. These are uttered with 'Oṁ' attached to each. They are the various grades of Consciousness, the grossest being 'Bhūḥ' and the finest being 'Satyaṁ.' Śrī-Gāyatrī or Vedamātā is these various grades of Consciousness which are also described as various lokās.

422. संध्या – *Sandhyā.*

The deity who is worshipped at the conjunction of day and night.

Sandhyā implies the mental sheath or 'Manomaya-Kośa' which is the middle of the five sheaths i.e. 'Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya.'

The moment when 'Brahma-jñānīs' meditate upon the Ultimate One, utterly losing distinction

between the microcosm and macrocosm, and the knower and the known, is known as 'Sandhyā.'

The Smṛti says: 'She, who is differentiated as Brahman, the witness of action, the Śakti (Power) of Īśvara is called by the wise 'Sandhyā.'

"The Tripāda Gāyatrī with the Mantra, Śirṣa Om Apo jyotī rasosmrita and the Turīya-pāda 'Paro rajase sāvadaṁ, is also called by the wise Sandhyā."

423. द्विजवृन्दनिषेविता – *Dvija-Vṛnda-niṣevitā.*

Propitiated by the twice-born.

She, as Vedamātā is pleased by the twice-born reciting the Vedās, known by the name 'Svādhyāya and Pravachana.'

'Dvija' also means the bird or jīva,—*Yathā Śakuni.*—Here there is an allusion to the *Br. Up.* 6-8-2

424. तत्त्वासना – *Tattvāsanā.*

Seated on the Categories (of Truth).

There are three aspects of Śrī Gāyatrī as Vedamātā (1) The Sthūla-Rūpa as Vyāhṛti (2) The Sūkṣhma-Rūpa as Sandhyā. (3) The Kāraṇa-Rūpa as Tattvāsana. The categories are Her creations. It is only through them that the devotee reaches Her. Henee, they are Her seat. The next name is split into three names.

425. तत् – *Taṭ.* (1)

The Paramātma-Svarūpa in all.

426. त्वम् – *Tvam.* (2)

The object of worship by the devotees who worship the Saguṇa-Brahma or the ultimate with attributes; or Jīva.

427. अयी – *Ayī.* (3)

As the nominative of address to the affectionate Mother.

428. पञ्चकोशान्तरस्थिता – *Pañca-kośāntara-sthitā.*

Residing inside the five sheaths. *Cf.* Name sandhyā. 'She vitalises these sheaths which constitute again three bodies, the Sthūla, Sūkṣma and Kāraṇa. Here, the 'Antar' is Guhā. It is the same as Parā—Ākāśa or Dvādaśānta in the microcosm. Similarly, She resides inside the macrocosm, the Virāṭsvarūpa.

429. निःसीममहिमा – *Niḥsīma-mahimā.*

Unbounded greatness—limitless power.

430. नित्ययौवना – *Nitya-yauvanā.*

Cf. Taruṇī. Ever young, untouched by time as it is Her creation.

431. मदशालिनी – *Mada-śālinī.*

Full of bliss (Brahmānanda) or the bliss of youth. In the following names Her Sthūla Viśvarūpa is presented for the 'Mandādhikāri' or beginner to have a form to concentrate on.

432. मदघूर्णितरक्ताक्षी – *Mada-Ghūrṇita-raktākṣī.*

With rolling eyes, born of the joy of youth. Or it means that Her eyes are turning inward (Antarmukha) in Her enjoyment of spiritual ecstasy.

433. मदपाटलगण्डभूः – *Mada-pāṭala-gaṇḍa-bhūḥ.*

Her cheeks are flushed red with the enjoyment of bliss. Or Her cheeks are painted with the red juice of pātala flowers perfumed with musk.

434. चन्दनद्रवदिग्धाङ्गी – *Chandana-drava-digdhāṅgī.*

Body painted with sandal paste.

435. चाम्पेयकुसुमप्रिया –*Chāmpeya-kusumapriyā.*

Fond of Champaka flowers. Her Svarūpa is like the Champaka, golden and five petalled. The five petals are the five faces of Śrī 'Gāyatrī' or the five faces of Śiva.

436. कुशला – *Kuśalā.*

Skilful—in Her various functions.

437. कोमलाकारा – *Komalākārā.*

Of tender and delicate form.

438. कुरुकुल्ला – *Kurukullā.*

One of the deities in Śrī-Chakra presiding over the tank or well by name Vimarśamaya'. Thus She is symbolic of Vimarśa or objectivisation of the reality.

439. कुलेश्वरी – *Kuleśvarī.*

A ruler of triad or Kula, the triputī already explained. Śrī Kalyāṇānanda Bhārati states these three names are esoteric names for Suṣumnā.

440. कुलकुण्डालया – *Kula-Kuṇḍālayā.*

Kulakuṇḍa is Brahma—is inside Brahman *Cf.* Chidagni Kuṇḍa Sambhūtā. Kulakuṇḍa also means Mūlādhāra-Chakra. *Saun-Laḥ.*-10. 'Kula-kuṇḍe Kuhariṇī'—dweller in the cavity of Kula-kuṇḍa.

441. कौलमार्गतत्परसेविता – *Kaulamārga-tatparasevitā.*

Worshipped by devotees of Kaula-Mārga. This shows that *Śrī-Lalitā* is worshipped by *Kaula* or *vāmāchāra* practices. These are universally condemned by all great spiritual leaders because they are likely to lead the beginner to the corruption of flesh and spirit and are unnecessary to the advanced. So in any case they are disreputable and condemned by all.

But since She is the Mother of all including Kaula this name stands.

442. कुमारगणनाथाम्बा – *Kumāra-gaṇa-nāthāmbā.*

Mother of *Kumāra* and *gaṇanātha.*

Kuāmra is the Commander-in-Chief of the divine forces and hence the foremost of the divinising forces of Consciousness.

Gaṇeśa is another aspect of the above whose manifestation is to destroy all obstructions to the divinising force of Consciousness.

These two deities have thousands of devotees all over our country worshipped for Mokṣa or God-realisation.

443. तुष्टिः – *Tuṣṭiḥ.*

Pleasure—happiness.

Any pleasure is a modified form of spiritual bliss.

444. पुष्टिः – *Puṣṭiḥ.*

Nourishment. It is She who nourishes the *Jīva*—*annaṁ Brahmeti vyajānāt.*' (*Tai-Up.*-3-2). 'Know food as *Brahman.*'

445. मतिः – *Matiḥ.*

Mind.

446. धृतिः – *Dhṛtiḥ.*

Fortitude. (*dhṛtiḥ-matih prajñānasya nāmadheyānī.* '*Dhṛtiḥ* and *Matiḥ*' are the names of *prajñāna* (*Ait. Up.*-3-2).

447. शान्तिः – *Śāntiḥ*

Peace.

448. स्वस्तिमती – *Svastimatī.*

'Reality of realities' Ultimate Reality—(*Brh. Up.* 2-1-20). Also immortality.

449. कान्तिः – *Kāntiḥ.*

Light or Radiance.

450. नन्दिनी – *Nandinī.*

One who enjoys, (the bliss), i.e., *prajñānaṁ* of Brahma (*Śrutiḥ*); *prajñānam Brahma*; or the name of *Gangā.*

451. विघ्ननाशिनी – *Vighna-nāśinī.*

Clears all obstacles in the way of true knowledge of the devotees.

452. तेजोवती – *Tejovatī.*

The light that is the basis or the effulgence of the sun and moon. (*Śrutiḥ*)

"Yetasmin khalvakṣare gārgi, sūryāchandramasau vidṛtau tiṣṭhataḥ."

Imperishable Brahman or Reality is the basis of the sun and the moon. (*Brh. Up.* 3-8-11).

453. त्रिनयना – *Tri-nayanā.*

Three-eyed i.e. Sun, Moon and Fire are the eyes in *Virāṭ Svarūpa,* or Her cosmic form. Or '*Nayana*' means the path and the name means the three paths to Reality, i.e. 'Śravaṇa', 'Manana' and 'Nididhyāsana' i.e. hearing, thinking and concentration.

454. लोलाक्षीकामरूपिणी – *Lolākṣi-kāmarūpiṇī.*

Bewitches even women by Her beauty or She is the form of desire in women.

455. मालिनी – *Mālinī.*

Wearing a garland. The alphabet from 'Ā' to 'Ha' is the form of Her garland and 'Kṣa' is the Meru or the mount of the garland. Hence the name.

456. हंसिनी – *Hamsinī.*

Female swan. The expiration and inspiration together is called 'Hamsa-Mantra' or Ajapā-mantra. Also some Sanyāsins are called Hamsās. She is one with them.

457. माता – *Mātā.*

Mother. Same as Śrī-Mātā.

458. मलयाचलवासिनी – *Malayāchala-vāsinī.*

Resides in Malaya Mountains in the South. She is known as Bhagavatī (Malaya).

459. सुमुखी – *Sumukhī.*

Having a beautiful face (Shining with wisdom).

460. नलिनी – *Nalinī.*

Lotus. Since Her eyes, face, feet and hands resemble a lotus flower, She is named so. Or it means Gaṅgā.

461. सुभ्रूः – *Subhrūḥ.*

Having auspicious eye-brows.

462. शोभना – *Śobhanā.*

Beautiful.

463. सुरनायिका – *Suranāyikā.*

Leader of Gods.

464. कालकण्ठी – *Kāla-kaṇṭhī.*

Wife of Kālakaṇṭha i.e., Śiva or having blue throat. According to Liṅga-Purāṇa, Śiva created Kāla-Kaṇṭhī to destroy Dārukāsura.

465. कान्तिमती – *Kāntimatī.*

Full of effulgence. *Cf.* Kāntiḥ.

466. क्षोभिणी – *Kṣobhiṇī.*

One who agitates.

By Her agitating the mind of Śiva (Consciousness)

1. Creation ensued. (*Cf.* Introduction).

2. When Her mind was agitated by the will to create, innumerable energies were created.

"Kiñchit Kṣubhitā"—*Jña-Vas. Cf.* Preface.

467. सूक्ष्मरूपिणी – *Sukṣṇma-rūpinī.*

Subtle.

'Sūkṣmāt Sūkṣmataraṁ Nityaṁ" (*Katha-Up.* 2-20).—Minuter than the minutest—Eternal.'

468. वज्रेश्वरी – *Vajreśvarī.*

The 6th of the Nitya deities or the Avyakta-Svarupa in the Śrī-Chakra. She is one of the three Deities occupying the angles of the innermost triangle in Śrī-Chakra.

469. वामदेवी – *Vāmadevī.*

Wife of Vāmadeva i.e., Śiva or the left part of Śiva as Ardhnārīśvara.

470. वयोऽवस्थाविवर्जिता - *Vayovasthā-vivarjitā.*

Ageless.

471. सिद्धेश्वरी – *Siddheśvarī.*

The ruler of the Siddhas (liberated).

There is a Deity of the name in Varanasi.

472. सिद्धविद्या – *Siddha-vidyā.*

Mantrās like 'Śrī Bālā' 'Śrī-Pañchadaśī' 'Srīṣodaśī'

known by the name Śrī-Vidyā. These Mantrās are auspicious to all and they are Her various forms.

473. सिद्धमाता – *Siddha-Mātā.*

She is the Mother of 'Siddha'.

As Mother She is always ready 'Samsiddha' to protect Her devotees.

474. यशस्विनी – *Yaśasvinī.*

Glorious.

The following 62 Names elaborately describe Her seven forms in Chakrās from 'Mūlādhāra' to 'Sahasrāra'.

Śrī Lalitā according to the Yoginī-Nyāsa has a distinct form and name in each Chakra having distinctive faces, weapons, attendants, favourite delicacy of food and a place in the various dhātūs of the body. She evolves from the subtlest Śiva state to the grossest Pṛthvī state as She descends from Sahasrāra to Mūlādhāra in the body. The devotees who are advanced in their sādhana with Her Grace can experience Her various forms in these Chakrās as a result of Antaryāga. Śrī Śaṅkara has very beautifully described Her forms in these Chakrās in *Saun. Lah.* from ślokas 36 to 41 and also in the 9th śloka.

475. विशुद्धिचक्रनिलया – *Viśuddhi-chakra-nilayā.*

Dwelling in the Viśuddha Padma of 16 petals.

476. आरक्तवर्णा – *Ārakta varṇā.*

Blood-red, or crimson coloured.

477. त्रिलोचना – *Trilochanā.*

Three-eyed.

478. खट्वाङ्गादिप्रहरणा – *Khaṭvāṅgādi-praharaṇā.*

Having as weapon a club with a human skull at its end.

479. वदनैकसमन्विता – *Vadanaika-samanvitā.*

Having one face.

480. पायसान्नप्रिया – *Paśu-loka-bhayaṁkarī.*

Loves milk and rice.

481. त्वक्स्था – *Tvaksthā.*

Situated in the skin tissue.

482. पशुलोकभयंकरी – *Pasu-loka-bhayaṁkarī.*

Frightful to the Paśus i.e., to those bound down by bonds of ignorance etc. and who consequently do not perceive Her identity with every created thing but find a difference between Her-self and themselves. 'Dvitīyādvai Bhayam Bhavati'—duality is fearful.

'Anyosā-Vanyoha-masmīti Na Sa Veda Yathā Paśuriti'. He is a beast (i.e. Paśu) who makes a difference between himself and the object of his worship. (*Brh. Up.* 1-4).

483. अमृतादिमहाशक्ति संवृता–*Amṛtādi-mahā-śakti saṁvṛtā.*

Surrounded by energies such as Amṛta who are seated in the sixteen petals of the Viśuddha-Padma. They are 'Amṛtākarṣiṇi' to 'Akṣara' who are Her hand-maidens.

484. डाकिनीश्व री –*Ḍākinīśvarī.*

The form 'Ḍākinīśvarī' resides in the Viśuddha-Chakra.

485. अनाहताब्जनिलया – *Anāhatābja-nilayā.*

She dwells in the Anāhata-Chakra near the heart as Rākiṇī.

486. श्यामाभा – *Śyāmābhā.*

Blue-black in colour or like a girl aged 16 years.

487. वदनद्वया – *Vadana-dvayā.*

Has two faces.

488. दंष्ट्रोज्ज्वला – *Daṁṣṭrojjvalā.*

Luminous with tusks.

489. अक्षमालादिधरा – *Akṣamālādi-dharā*

She wears in Her hands a rosary of beads or Akṣamālā means Garland of Letters from 'A' to 'Kṣa' which contain all Mantrās.

490. रुधिरसंस्थिता – *Rudhira-saṁsthitā.*

She resides in the tissue of blood.

491. कालरात्र्यादि-शक्त्यौघवृता – *Kālarātryādi-śaktyaugha-vṛtā.*

Surrounded by 'Śaktīs' like 'Kālarātrī'. They are twelve from Kālarātrī to Tamkārī seated in the petals of 'Anāhata-padma'.

492. स्निग्धौदनप्रिया – *Snigdhaudana-priyā.*

Fond of rice with ghee.

493. महावीरेन्द्रवरदा – *Mahā-vīrendra-varadā.*

'Mahāvira' here means 'Trimūrtīs' or 'Paramahamsās'. She grants boons to them. 'Indra' means the 'Jīva' who found his identity with the Ultimate Reality (*Ait. Up.* 1-3-14.) So Vīrendra means 'Paramahamsa' who experiences the Turīya state.

494. राकिण्यम्बास्वरूपिणी – *Rākiṇyambā-svarūpiṇī.*

Having the form of Mother 'Rākiṇī'.

495. मणिपूराब्जनिलया – *Maṇipūrābja-nilayā.*

She has Maṇipūra-Padma as Her abode near the navel. This Padma has ten petals.

496. वदनत्रयसंयुता – *Vadana-trya-saṁyutā.*
Has three faces.

497. वज्राधिकायुधोपेता – *Vajrādhikāyudhopetā.*
Equipped with weapons like diamond or thunder-bolt, the weapon of Indra.

498. डामर्यादिभिरावृता – *Ḍāmaryādibhirāvṛtā.*
Surrounded by ten Yoginīs like 'Ḍāmarī'.

499. रक्तवर्णा – *Rakta-varṇā.*
Crimson.

500. मांसनिष्ठा – *Māṁsa-niṣṭhā.*
Resides in the tissue of flesh.

501. गुडान्नप्रीतमानसा – *Guḍānna-prīta-mānasā.*
Fond of rice mixed with jaggery.

502. समस्तभक्तसुखदा – *Samasta-bhakta-sukhadā.*
Gives happiness to everyone of Her devotees.

503. लाकिन्यम्बास्वरूपिणी – *Lākinyāṁbā-svarūpiṇī.*
She is of the form of Mother 'Lākinī'.

504. स्वाधिष्ठानांबुजगता – *Svādhiṣṭhānaṁbuja-gatā.*
Resides in the six-petalled Svādhiṣṭhāna-Chakra, at the level of the sex organ. This name means 'Herself resides' as 'Fire' in that Chakra.

505. चतुर्वक्त्रमनोहरा – *Caturvaktra-manoharā.*
Bewitching with four faces.

506. शूलाद्यायुधसंपन्ना – *Śūlādyāyudha-saṁpannā.*
Equipped with trident and other weapons.

507. पीतवर्णा – *Pīta-varṇā.*
Yellow-coloured.

508. अतिगर्विता – *Ati-garvitā.*

Very dignified.

509. मेदोनिष्ठा – *Medo-niṣṭhā.*

Residing in the fatty tissue.

510. मधुप्रीता – *Madhu-prītā.*

Fond of honey.

511. बन्दिन्यादिसमन्विता – *Bandinyādi-samanvitā.*

Surrounded by Bandinī and others.

512. दध्यन्नासक्तहृदया – *Dadhyannāsakta-hṛdayā.*

Fond of curds with rice.

513. काकिनीरूपधारिणी – *Kākinī-rūpa-dhāriṇī.*

Assumes the form of 'Kākinī'.

514. मूलाधाराम्बुजारूढा – *Mūlādhārāmbujārūḍhā.*

She is mounted on the four-petalled 'Mūlādhāra-Padma' at the level of the anus.

515. पञ्चवक्त्रा – *Pañchavaktrā.*

Five-faced.

516. अस्थिसंस्थिता – *Asthi-sam-sthitā.*

Resides in the tissue of bone.

517. अङ्कुशादिप्रहरणा – *Aṅkuśādi-praharaṇā.*

Having weapons like goad etc.

518. वरदादिनिषेविता – *Varadādi Niṣevitā.*

Served by Varadā and other Yoginīs.

519. मुद्गौदनासक्तचित्ता – *Mudgaudanāsaktachittā.*

Fond of rice with green-gram.

520. साकिन्यम्बास्वरूपिणी – *Sākinyambā-svarūpiṇī.*

Assumes the form of 'Sākinī'.

521. आज्ञाचक्राब्जनिलया – *Ājñā-chakrābja-nilayā.*

Resides in the two-petalled Ājñā-chakra. Residing in this Chakra, She controls various organs (Indriyās). Hence, it is known as Ājñā-Chakra' situated between the eye-brows.

522. शुक्लवर्णा – *Śukla-varṇā.*

White in colour.

523. षडानना – *Ṣaḍānanā.*

Six-faced.

524. मज्जासंस्था – *Majjā-samsthā.*

Resides in the brain tissue.

525. हंसवतीमुख्यशक्तिसमन्विता – *Haṁsavatī-mukhya-śakti-samanvitā.*

Accompanied by powers like 'Haṁsavatī'. Haṁsavatī means respiration. At this Padma, there are energies controlling respiration.

526. हरिद्रान्नैकरसिका – *Haridrānnaika-rasikā.*

Likes rice with turmeric.

527. हाकिनीरूपधारिणी – *Hākinī-rūpa-dhāriṇī.*

Assumes the form of Hākinī in this Chakra.

528. सहस्रदलपद्मस्था – *Sahasra-dala-padmasthā.*

Residing in the thousand-petalled lotus.

529. सर्ववर्णोपशोभिता – *Sarva-varṇopa-śobhitā.*

Beautiful with all hues. Or it means lovely with all the letters from 'A' to 'Kṣa'.

530. सर्वायुधधरा – *Sarvāyudha-dharā.*

Possesses all weapons.

531. शुक्लसंस्थिता – *Śukla-saṁsthitā.*

Resides in the tissue of seeds as 'Ojas'.

532. सर्वतोमुखी – *Sarvatomukhī.*

Facing all sides.

533. सर्वौदनप्रीतचित्ता – *Sarvaudana-prīta-chittā.*

Fond of all foods.

534. याकिन्यम्बास्वरूपिणी – *Yākinyambā-svarūpiṇī.*

Assumes the form of Yākinī.

The names from 'Vajreśvarī' to 'Anuttamā' are considered very important since they describe in detail the seven tissues, the seven chakras, a detailed account of their presiding Deities, their *Naivedyās,* the Yoginīs or attendants and the *Nāma* aspect of Reality as letters of the alphabet or Mātṛkā from 'A to Kṣa'. They also represent the seven planes of consciousness, or lokās and also the various stages of the embryo in the womb of the mother.

535. स्वाहा – *Svāhā.*

One's own or Divine speech, or words used in the sacrificial oblation. Also presiding Deity of Māheśvarī-Pīṭha.

536. स्वधा – *Svadhā.*

One's own house i.e., the abode of Brahma. Svāhā and Svadhā are the two wives of 'Śiva' in the form of Agni or Power. Hence, aspects of Śakti.

537. अमतिः – *Amatiḥ* or *Matīh.*

Means 'Avidyā' or 'Avyakta' when the Buddhi or Mati is not yet created.

538. मेधा – *Medhā.*

i.e., Buddhi. Presiding Deity in Kashmir.

539. श्रुतिः – *Śrutiḥ.*

Śruti is the revelation through the organ of hearing or Veda-Mātā.

540. स्मृतिः – *Smṛtiḥ.*

Code of conduct such as laws of Manu.

541. अनुत्तमा – *Anuttamā.*

The supremest. 'Na tvatsamotasyabhyadhikaḥ kutonyaḥ'. None superior or equal to you (*Bh. Gita* XI-43.)

542. पुण्यकीर्तिः – *Puṇya-kīrtiḥ.*

Her famous stories and descriptions confer merit on Her devotees.

543. पुण्यलभ्या – *Puṇya-labhyā.*

Attained by the meritorious or righteous. She is worshipped as a result of good actions in previous births. It is said that for a devotee of Śrī-Lalitā, it is his last and final birth, before Mokṣa.

544. पुण्यश्रवणकीर्तना – *Puṇya-śravaṇa-kīrtanā.*

Mere hearing and singing Her greatness is meritorious.

545. पुलोमजार्चिता – *Pulomajārchitā.*

Pulomajā is 'Śachī', the wife of Indra. When Indra was expelled from 'Svarga' by Nahuṣa, Śachi worshipped Śrī-Tripura-sundarī initiated by 'Deva-Guru' and got back the kingdom of 'Svarga' for her husband.

546. बन्धमोचनी – *Bandha-mochanī.*

Releases bonds of samsāra and gives liberation, dispelling ignorance which binds down the devotee.

547. बर्बरालका – *Barbarālakā.*

Having permanent wave of hair enhancing Her beauty. This name is read also as 'Bandhurālakā' meaning thick-haired.

548. विमर्शरूपिणी – *Vimarśa-rūpiṇī.*

Of the form of discrimination between the real and the unreal; means the power of Śiva as the first movement of objectivisation which creates the universe of our senses of name and form. *Cf.* The 2nd Sūtra of *Śrī Kāma-Kalāvilāsa* in the Introduction.

549. विद्या – *Vidyā.*

Knowledge of Mantra that leads to liberation. Refer to the name 'Vidyāvidyā svarūpiṇī'. Mantra, that propitiates female deity or a goddess, is also called Vidyā.

550. वियदादिजगत्प्रसूः – *Viyadādi-jagat-prasūḥ.*

Mother who delivers the universe consisting of elements or categories such as 'Ākāśa' etc. "Ātmana Ākaśaḥ sambhūtaḥ". From Ātmā was born the space. (*Tai-Up.* 11-2).

551. सर्वव्याधिप्रशमनी – *Sarva-vyādhi-praśamanī.*

Cures all diseases of mind and body.

552. सर्वमृत्युनिवारिणी – *Sarva-mṛtyu Nivāriṇī.*

Destroys all forms of death. (*Cf. Śveta. Up.* 4-15, *Kaṭh. Up.* 3-15.)

553. अग्रगण्या – *Agra-gaṇyā.*

Primordial. *Cf. Ait. Up.* 1-1, also Preface.

554. अचिन्त्यरूपा – *Achintya-rūpā.*

Form inaccessible to thought since mind, the instrument of thought is Her creation.

555. कलिकल्मषनाशिनी – *Kali-kalmaṣa-nāśinī.*

Destroys the sins perpetrated in this Kali age. The mere remembrance of the lotus-feet of Śrī Lalitā destroys all sins done knowingly or unknowingly and

is the well-known act of penitence for such sins. (*Br. Pur.*)

556. कात्यायनी – *Kātyāyanī.*

The daughter of the sage Kata.—One who combines the *tejas* or effulgence of all the Devās—the presiding Deity of Oḍyāṇa-Pīṭha.

557. कालहन्त्री – *Kālahantrī.*

The destroyer of time.

558. कमलाक्षनिषेविता – *Kamalākṣa Niṣevitā.*

Worshipped by Śrī Mahā-Viṣṇu.

559. ताम्बूलपूरितमुखी – *Tāmbūla-pūrita-mukhī.*

Mouth full of red betel juice. Refer name 26. The esoteric meaning of this name is that She will be always uttering great Mantrās.

560. दाडिमीकुसुमप्रभा – *Dāḍimīkusuma-prabhā.*

Brilliantly red, like the flower of the pomegranate. This name and the above indicate Her immersion in Brahmānanda.

561. मृगाक्षी – *Mṛgākṣī.*

Eyes beautiful like those of a fawn.

562. मोहिनी – *Mohinī.*

Bewitching—creates illusion to all including Śiva. Mohinī-Svarūpa-Viṣṇu who emerged after churning of the Ocean of Milk (Consciousness) produced illusion even to Śiva.

563. मुख्या – *Mukhyā.*

The first one; "Ahamasmi Prathamajā"—I am the first born. (*Tai. Up.* 3-10-6.)

564. मृडानी – *Mṛḍānī.*

Queen of Mṛḍa or Śiva.

565. मित्ररूपिणी – *Mitra-rūpiṇī.*

Of the form of a friend or the Sun.

566. नित्यतृप्ता – *Nitya-tṛptā.*

Ever pleased.

567. भक्तनिधिः – *Bhakta-nidhiḥ.*

Treasure-house of a devotee who can always draw on Her kindness.

568. नियन्त्री – *Niyantrī.*

Who lays down the law and rules.

569. निखिलेश्वरी – *Nikhileśvarī.*

Queen of all.

570. मैत्र्यादिवासनालभ्या – *Maitryādi-vāsanā-labhyā.*

Can be attained through good tendencies like 'Maitrī'; 'Maitri-Muditā-Karuṇā Upekṣāṇām Sukha-Duḥkha-Puṇyāpuṇya — Viṣayānām bhāvanatachitta Prasādanam' (*Yoga-Sūtras*). "Friendship with those who are happy without being envious, compassion with those who are suffering, gladness to see the righteous, overlooking or not mindful of the sinful. These four tendencies or Vāsanās contribute to clarity of mind." It is only such a mind that can have the God vision.

571. महाप्रलयसाक्षिणी – *Mahā-pralaya-sākṣiṇī.*

Witness of the great dissolution. When everything and even every God is destroyed, She alone remained witnessing that process. 'Kalpopa-Samharaṇa......Sā Sākṣiṇī Vijayate Tava Mūrtirekā.' Glory to your form, the lone witness to the dance of

Śiva at the destruction of the Kalpa (Śrī Śaṁkara's Mantra-Mātṛkā-Stava). She is that aspect in everything known as Sākṣī Kalā which is indestructible. Every devotee becomes 'that' after liberation or 'Mukti'.

572. पराशक्तिः – *Parā-śaktiḥ.*

The ultimate power. Vasiṣṭha-Samhitā says: "That there are nine tissues in the body and the 10th tissue in it which vitalises the other nine is called Parā Śakti. 'Parāsya-Saktiḥ Vividhaiva Śrūyate"—(*Svetā. Up.* 6-8). Many are the forms of this ultimate power.

"*Yasya Yasya Padārthasya*
Yā Yā Śaktiḥ Udāhṛta.
Sā Sā Visveśvarī Devī
Śaktaḥ Sarvo Maheśvaraḥ.
Śaktimantaḥ Padārthā Ye
Te Vai Sarva-Vibhūtayaḥ.
Padārthe Śaktayo Yā Yā-
Stāmstām Gaurīm Vidurbudhāḥ".

The energy manifested in every matter is She, the power, the ruler of this Universe. The Great Lord possesses that power. Every matter that possesses the Power is Śiva and every power in matter is known as 'Gauri' by the wise'—*Liṅga Purāṇa.*

573. परानिष्ठा – *Parā-niṣṭhā.*

Endeavour where all actions end up in pure knowledge i.e. in Turīya state. 'Śarvam Karmākhilaṁ Pārtha Jñāne Parisamāpyate.'—Oh Pārtha, all actions end up in pure knowledge. (*Bh. Gī.* 4-33.)

574. प्रज्ञानघनरूपिणी – *Prajñāna Ghana-rūpiṇī.*

Solidified form of supreme wisdom. The state of

consciousness where nothing else is experienced except Self.

"Sa Yathā Saindhava—Ghanonantaros-
bāhyaḥ Kṛtsno Rasa
Ghana Yevaivaṁ Vāreyamātmās-
nantro Bāhyaḥ Kṛtsnoṅtaḥ

Prajñāna Ghanaḥ'—Like the taste of salt in the sea water (it) is everywhere; Prajñāna is all pervasive. (*Bṛh. Up.* 4-5-13.)

575. माध्वीपानलसा – *Mādhvī-pānalasā.*

Intoxicated with the drinking of wine. This name, the next one and names such as 432 and 510 create an erroneous impression that Śrī-Lalitā is fond of wine and that therefore the devotees also can drink. This is against the entire Advaitic Philosophy which enjoins a rejection of basal animal appetites for attaining the Godhood.

When it is known that even an animal, if it is drunk, loses the little sense it has, it will be appreciated why its use is contra-indicated to the devotees of Śrī Lalitā, who require the highest faculties of their mind to apprehend that great Śakti. These names obviously refer to the divine or spiritual inebriation and not actual spirituous intoxication. In the alternative, these are there to justify the Vāmamārga practices.

576. मत्ता – *Mattā*

The attitude of intoxicated realisation of Brahman which makes the devotees unaware of the universe of name and form.

577. मातृकावर्णरूपिणी – *Mātṛkā-varṇa-rūpiṇī.*

Of the form of the entire alphabet from 'A' to

'Kṣa' She is the spoken word—Nāma formed out of the letters, beginning from Vedās. Some divide this name into 'Mātṛkā' and 'Varṇarūpiṇī' and take them as two names.

578. महाकैलासनिलया – *Mahā-kailāsa-nilayā.*

Residing in the great Kailās—Mahā Kailāsa means in Śrī Chakra, the innermost *Bindu* and in the body the 'Sahasrāra-Padma' below the Brahmarandhra.

579. मृणालमृदुदोर्लता – *Mṛṇāla-mṛdu Dorlatā.*

Having arms soft as lotus stalks and like a creeper.

580. महनीया – *Mahanīyā.*

Worshipful.

581. दयामूर्तिः – *Dayāmūrtiḥ.*

Embodiment of compassion towards Her devotees.

582. महासाम्राज्यशालिनी – *Mahā-sāṁrājya-śālinī.*

Empress of a vast empire i.e. of the universe. 'Mahā Sāṁrājya' means the rulership of 'Mahā-Kailāsa'.

583. आत्मविद्या – *Ātmavidyā.*

The knowledge that gives the devotee, '*Ātma* Sākṣātkāra' as taught by Yājñavalkya to Maitreyi or the Mantra 'Aham' which is 'Atmasvarūpa'.

584. महाविद्या – *Mahā-vidyā.*

The great Mantra or the name of 'Vana-Durgā-Mantra.

585. श्रीविद्या – *Śrī-vidyā.*

Mantrās such as Śrī Bāla', 'Pañca daśī', 'Ṣoḍaśī' are called 'Śrī-Vidyā' and they are Her letter form.

The Bīja 'Śrī' is important in Mantrās which propitiate Her and hence, She is called 'Śrī-Vidyā'.

586. कामसेविता – *Kāmasevitā.*

Propitiated by 'Kāma'; 'Kāma' here means Śiva in His aspect of will to create, "Soskāmayata". Śiva worshipped Her to fulfil His wish to create the Universe. Or Kāma that is 'Manmatha' according to *Aruṇopaniṣat* no body, having yet propitiated Her and She, pleased with his devotion presented him with a sugar-cane bow and flowers as arrows with which he conquered the world.

587. श्रीषोडशाक्षरीविद्या – *Śrī-ṣoḍaśākṣarī-vidyā.*

The Mantra with sixteen letters i.e. Śrī-Rājarājeśvarī-Mantra. There seems to be some confusion between this Mantra and the 'Hayagrīva-Mantra'. Śrī-Gauḍapādācārya examines this and states it refers to Śrī-Devi only.

588. त्रिकूटा – *Trikūṭā.*

The Mantra Pañcadaśī has three groups of letters or kūṭās viz., 'Kāmarāja-kūṭa', 'Vāgbhava-kūṭa' and 'Śakti-kūṭa'.

589. कामकोटिका – *Kāmakoṭikā.*

Having the status of 'Kāma' or 'Śiva'.

590. कटाक्षकिंकरीभूतकमलाकोटिसेविता –
Kaṭākṣakiṁkarībhutakamalākoṭisevitā.

A look from Her eyes makes a crore of 'Lakṣmīs' Her servants. That look has got so much power that it creates million forms of wealth to the devotees.

591. शिरःस्थिता – *Śiraḥsthitā.*

She dwells inside the head near Brahmarandhra as the seat of the lotus feet of Guru.

592. चन्द्रनिभा – *Candranibhā.*

Luminous like the moon. In Sahasrāra-Padma, She, in the form of the Moon, sheds Her effulgence.

593. फालस्था – *Phālasthā.*

She dwells in the forehead as 'Bhuvaneśvarī Bīja'—'Hrīm' and should be meditated accordingly.

594. इन्द्रधनुःप्रभा – *Indra-dhanuḥ-prabhā.*

Shining with the rainbow hues. She has to be meditated upon as shedding the seven colours of the rainbow.

595. हृदयस्था – *Hṛdayasthā.*

Seated in the heart. '*Hṛdaya*' is the seat of the 'Devī' as 'Kāmarāja-bīja'. Śrī-Ramaṇa-Maharṣi, and many sacred texts teach us that the seat of the soul in our body is near the heart a little to the right of it. Many devotees contemplate on Her as seated in the heart, that is 'Anāhata-Padma'. The Parā-Bīja of a mantra is also known as Hṛdaya. Śrī-Devī resides in that, i.e., She is the life and power of the mantra.

596. रविप्रख्या – *Ravi-Prakhyā.*

Effulgent like the sun.

597. त्रिकोणान्तरदीपिका – *Trikoṇāntara-Dīpikā.*

The light inside the triangle. The 'Bindu' inside the first triangle in Śrī-Cakra.

Mūlādhāra and Svādhiṣṭhāna are called Agni-maṇḍala; Maṇipūra and Anāhata are called Ravi-maṇḍala; Viśuddha and Ājñā are called Candra-maṇḍala; Sahāsrāra is called Uttamā-Candra-Maṇḍala.

598. दाक्षायणी – *Dākṣāyaṇī.*

Daughter of 'Dakṣa' i.e. the wife of Śiva.

599. दैत्यहन्त्री – *Daitya-hantrī.*

Slayer of Asurās like Bhaṇḍa. Destroyer of evil forces in man.

600. दक्षयज्ञविनाशिनी – *Dakṣa-yajña-vināśinī.*

The destroyer of the sacrifice of Dakṣa, which was performed in defiance of Her Lord, Śiva. So She destroys all attempts and forces that defy Śiva or God-head or 'theistic acts'.

601. दरान्दोलितदीर्घाक्षी – *Darāndolita-dīrghākṣī.*

Having long eyes moving faintly.

602. दरहासोज्ज्वलन्मुखी – *Dara-hāsojjvalan-mukhī.*

Ecstatic with a smiling face, as a sign of Her inner bliss.

603. गुरुमूर्तिः – *Gurumūrtiḥ.*

Of the form of Gurū. Every Gurū is Śrī-Lalitā Herself. There is no distinction between Gurū and Devatā, the object of worship. If a devotee is intensely and unswervingly devoted She Herself teaches him and leads him to the highest state of liberation.

604. गुणनिधिः – *Guṇa-nidhiḥ.*

The treasury of guṇās like sattva etc. The fountain-head 'Avyakta' from which flow the three guṇās 'sattva', 'rājas', and 'tamas', the material from which the universe is built according to Sāṁkhya philosophy.

605. गोमाता – *Gomātā.*

Mother of cows. 'Go' means rays. Hence this name means Sūrya. 'Go' also signifies 'Speech'. Hence She is Vēda-Mātā or source of speech, or Śabda-Brahman.

606. गुहजन्मभूः – *Guha-Janma-Bhūḥ.*

Mother of 'Guha' i.e., Subrahmaṇya. Refer name 442.

607. देवेशी – *Deveśī.*

The Queen of Devās, i.e., the ruler of all divine forces.

608. दण्डनीतिस्था – *Daṇḍa-nītisthā.*

Resides in the penal law. By punishing sinners She corrects them and leads them on to righteous paths.

609. दहराकाशरूपिणी – *Daharākāśarūpiṇī.*

'Daharākāśa' is the space inside the lotus of the heart. She is of that form, i.e., She dwells there.

610. प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता –
Pratipanmukhya-rākānta-tithi-maṇḍala-pūjitā.

The 15 phases of the Moon from 'Pratipat' to 'Pūrṇimā' are Her manifestations. She is worshipped as 15 Nityās from 'Kāmeśvarī' to 'Chitrā' to whom the 15 phases of the Moon correspond.

611. कलात्मिका – *Kalātmikā.*

One with Kalās:—

1. Kalā here means rays. The 16 Candra-kalās, 10 Agni-Kalās and 24 Sūryakalās are Her so many manifestations.
2. Kalā also means letters from 'A' to 'Kṣa'.
3. Kalā is also an aspect of 'Jīva' in the four states such as 'Jāgrat' etc.
4. According to *Aruṇopaniṣat* there are 360 Kalās or rays that emanate from Her feet.

All these are so many aspects of the primordial power.

5. Kalā also means art.

612. कलानाथा – *Kalānāthā.*

The Queen of all Kalās.

613. काव्यालापविनोदिनी – *Kāvyālāpa-vinodinī.*

Enjoys literary discourses.

614. सचामररमावाणीसव्यदक्षिणसेविता –

Sacāmara-ramāvāṇī-savya-dakṣiṇa-sevitā.

Śrī Lakṣmī and Śrī Sarasvatī are at Her service on either side with Cāmarās i.e. fans made of the hair of Camarī-Mṛga to give Her cool breeze.

615. आदिशक्तिः – *Ādi-śaktiḥ.*

Primal power being the first cause. Refer *Kāma-kalā-vilāsa* 2nd Sūtra and Introduction.

616. अमेया – *Ameyā.*

Immeasurable as there is nothing outside Her to measure her.

617. आत्मा – *Ātmā.*

Here Ātmā stands for individual soul 'Jīva'. 'Ātmā' who dwells in all beings is referred to in the next name, meaning 'Paramātmā'.

618. परमा – *Paramā.*

Ultimate, means 'Paramātmā'—the cosmic soul. Brahma is stated to have four aspects "Pradhāna, Puruṣa, Vyakta, and Kāla"—(1) unmanifested, (2) Puruṣa, (3) manifested, and (4) Kāla i.e. time. Paramā here means beyond these four aspects of Brahma.

619. पावनाकृतिः – *Pāvanākṛitiḥ.*

Sacred form. The purest which washes out all sins.

620. अनेककोटिब्रह्माण्डजननी –

Aneka-koṭi-brahmāṇḍa-Jananī.

Mother of many millions of universes—Macrocosms. A creation of Her; the mind creates the Universe at its Will.

621. दिव्यविग्रहा – *Divya-vigrahā.*

Divine form, or 'Vigraha' means battle. Thus She represents the battle of the Divine forces against forces that are 'Āsurī' or evil.

622. क्लींकारी – *Klīmkārī.*

She creates the letter 'Klīm' i.e. Kāmarāja-Bīja or She is the personification of that letter.

623. केवला – *Kevalā.*

The pure Brahman, absolute and undifferentiated by any of the three forms of difference i.e. Svagata, Sajātīya and Vijātīya. While the 'Kāmarāja-Bīja'—'Klīm' helps the devotee to obtain the first three Puruṣārthās, Kāmakalā or 'īm' takes the devotee to 'Mokṣa'.

624. गुह्या – *Guhyā.*

Hidden in the guha or cavity of the Antaḥkaraṇa and Pañca-Kośās and therefore difficult to perceive. Hence secret.

625. कैवल्यपददायिनी – *Kaivalya-pada-dāyinī.*

She confers on the devotees the pure, undifferentiated state of Kaivalya. *Yogasūtra* 4, Chapter 33 describes 'Kaivalya' as the establishment in its own

nature of the power of consciousness. The devotees of Kāmakalā who find no distinction between the object of worship—'Devatā', and the individual 'Self' attain the state of 'Kaivalya-Pada' or the state of 'Brahman'.

626. त्रिपुरा - *Tri-purā.*

Before the three. There are many 'triads.' Trimūrtīs, Triguṇās, three worlds, three states of Jīva, three Śarirās etc. She is antecedent to all these triads being the creatrix of all of them.

627. त्रिजगद्वन्द्या - *Tri-Jagad-vandyā.*

Worshipped by the three worlds, i.e. Svarga, Martya and Pātāla.

628. त्रिमूर्तिः - *Tri-mūrtiḥ.*

Of three forms of 'Brahma, Viṣṇu and Śiva' or Icchā, Jñāna and Kriyā or Vāma, Jyēṣṭhā and Raudrī.

629. त्रिदशेश्वरी - *Tri-Daśeśvarī.*

'Tri-daśa' means Devās. She is their ruler or Śrī-Kalyāṇānanda-Bhārati divides this name into 'Tri-daśa' and Īśvarī. 'Tridaśa' means the three states of 'Jīva' such as 'Jāgrat' etc. and 'Iśvarī' means their Ruler.

630. त्र्यक्षरी - *Tryakṣarī.*

Of three syllables; means the three 'Mantrākṣarās' 'Vāgbhava', 'Kāmarāja' and 'Śakti-Bījās' or the 'Three Bījās' of 'Śrī-Bālā-Tripura-Sundarī-Vidyā' or according to 'Gauḍapāda-Sūtrās' 69 and 70 it means the 'Mantrās', 'Śuddha-Vidyā' and 'Kaumārī'.

631. दिव्यगन्धाढ्या - *Dīvya-Gandhāḍhyā.*

Rich with celestial perfumes such as Haricandana.

632. सिन्दूरतिलकाञ्चिता – *Sindūra-Tilakāñcitā.*

Adorned with red 'Sindūra' mark on the forehead.

633. उमा – *Umā.*

'U' means young one, 'Ma,' don't. When as the daughter of Himavān, She was going to the forest to perform penance to attain 'Śiva' as Her husband, her parents warned Her not to embark on such a severe penance. Hence the name. It is the form in which according to *Kenopaniṣad,* Indra and other gods perceived 'Śrī-Mātā'. Umā contains the same syllables as the Praṇava '*Aum*' hence She is 'Praṇava-Svarūpā. Umā is also known as 'Indu-Kalā' in which form She resides in the hearts of all beings.

634. शैलेन्द्रतनया – *Śailendra-Tanayā.*

Daughter of the king of mountains.

635. गौरी – *Gaurī.*

Golden hued. '*Śaṅkha-Kundendu-Varṇā Chetyeto Gourīti Sā Smṛtā'*; known as Gauri since She is coloured like Śankha and 'Kunda' (*Devī Purāṇa*).

636. गन्धर्वसेविता – *Gandharva-Sevitā.*

Gandharvās serve Her. 'Gandharvās' here mean 'Devās' like 'Indra' who worship Her for Brahmajñāna' or She is attended by celestial songsters.

637. विश्वगर्भा – *Viśva-Garbhā.*

The entire universe is within Her as She is the Mother of the universe.

638. स्वर्णगर्भा – *Svarṇagarbhā.*

She is the Mother of Varṇās, Bījās, Letters, and Vedās. Or in Her aspect as creatrix, She is Hiraṇya-Garbha or having God within Her.

639. अवरदा – *Avaradā.*

Who kills Asurās, or who has shining teeth. Kalyāṇānanda Bhāratī reads this name as 'Varadā', giver of boons.

640. वागधीश्वरी – *Vāgadhīśvarī.*

Ruler of the 'Vak' or the 'Word'.

641. ध्यानगम्या – *Dhyāna-Gamyā.*

To be attained by Dhyāna or concentrated meditation. 'Dhyānayogena Yogīnām' attained by the 'Dhyāna-Yoga of Yogīs' (*Bh. Gita*).

642. अपरिच्छेद्या – *Aparicchedyā.*

Indivisible. Space, time and thought do not limit or divide Her.

643. ज्ञानदा – *Jñānadā.*

One who bestows knowledge. It is through Her Grace as Jñāna-Śakti, that a devotee attains 'Brahma Jñāna'. Through such Brahma-Jñāna, he attains the content of the next name.

644. ज्ञानविग्रहा – *Jñāna-Vigrahā.*

The embodiment of Jñāna. Or Vigrahā means the extension i.e. of Consciousness. Here refer Introduction, 3rd Sūtra of *Kāmakalā-Vilāsa,* describing the extension of consciousness.

645. सर्ववेदान्तसंवेद्या – *Sarva-Vedānta-saṁvedyā.*

'Vedānta' is *Upaniṣads.* All *Upaniṣads* are there to make Her known.

646. सत्यानन्दस्वरूपिणी – *Satyānanda-svarūpiṇī.*

Of the nature of Truth and Bliss.

647. लोपामुद्रार्चिता – *Lopāmudrārcitā*

Lopāmudrā, wife of Agastya is the 'Ṛṣi' of 'Pañca-Daśī-Mantra'; she worshipped 'Śrī-Mātā' with

that mantra. Hence the name. This also proves that women who are 'Dharmapatnis' are competent to have initiation into 'Pañcadaśī-Mantra.' There is a popular but erroneous impression that 'Śrī-Vidyā' is not for women. This name removes that impression.

648. लीलाक्लृप्तब्रह्माण्डमण्डला –
'Līlā-klapta-brahmāṇḍa-maṇḍalā'.

She creates the galaxy of universes for Her pleasure. *'Tasya Śakti-Samullāsa-Mātram Jagaditi Sthitam'*. By the pleasure of His power universe exists. (*Śruti*).

649. अदृश्या – *Adṛśyā.*

Unseen. All things seen are Her creations and manifestations. She is the power behind the things seen i.e. Nāma and Rūpa. She is beyond the organs of sight—"Where there is nothing else that can be seen". *'Yatra nānyat paśyati'* (*Chā. Up.* 7, 24). Almost the same meaning is conveyed by the next name.

650. दृश्यरहिता – *Dṛsya-Rahitā.*

Without any object of seeing. She is both the object and subject of seeing.

"Asti bhāti Priyaṁ Rūpaṁ
na cetyaṁśa pañcakaṁ

Ādyaṁ Trayaṁ Brahmarūpaṁ
Jagadrūpaṁ Tato Dvayaṁ."

(*Sarasvatī Rahasyopaniṣat,* 58.)

There are five categories in all in the seen and the unseen. The first three i.e. 'Asti', 'Bhāti' and 'Priyaṁ' i.e. 'Sat' 'Cit' and 'Ānanda' comprise the unseen ultimate power 'Parā-śakti', behind the reality—'Jagat' which comprises the 'Prakṛti' of 'Nāma'

and 'Rūpa'. The wise perceive the unseen stated above as the Ultimate.

651. विज्ञात्री – *Vijñātrī.*

She is the power behind all knowledge as 'Cit-śakti' but distinct from the object of knowledge.

652. वेद्यवर्जिता – *Vedya-Varjitā.*

There is nothing for Her to be known, because She is both the Knower and the Known. i.e. Kṣetra and Kṣetrajña.

653. योगिनी – *Yoginī.*

In the various 'Cakrās' beginning from 'Mūlādhāra' there are many powers i.e. 'Yoginīs' who are the various aspects of 'Parā-śakti'; or 'Yoginī' means one who unites with 'Śiva', 'Śiva-Śaktyā yuktaḥ', when united with Śiva. (1st Śloka of *Saun. Lah.*)

654. योगदा – *Yogadā.*

One who gives Yoga or Union of the individual soul 'Jīvātmā' with 'Paramātmā'; the 'Cosmic spirit'; the path-way of such a union is called Yoga. There are many paths such as (1) Mantra (2) Haṭha (3) Kuṇḍalinī or Laya and (4) The Rājayoga. Śrī-Mātā as the ultimate power grants this union to the devotee.

655. योग्या – *Yogyā.*

The best. Whatever is supremely good or excellent is Her Vibhūti or aspect. (*Bha. Gītā*, Vibhūti-Yoga.)

656. योगानन्दा – *Yogānandā.*

The bliss resulting from Yoga. The bliss of Turīya state. 'Ānando Brahmeti Vyajānāt' Know that Ānanda is Brahma—(*Tai. Up.* 3-6).

657. युगंधरा – *Yugandharā.*

'Yuga' means a pair, a cycle of time, or the axle-pin of a cart. She protects the chariot of the universe by being its axle-pin or She is of the form of the pair 'Śiva-Śakti' or She is the form of the cycle of time.

658. इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी – *Icchāśakti-Jñāna-Śakti-Kriyā-Śakti-Svarūpiṇī.*

The powers of Will, Knowledge and Action are Her forms. These are the forces that create and move the Universe. *'Vividhārambha-Kāriṇyaḥ Trijagad Tantra-Rajjavāḥ Icchādyaḥśaktayah'.* 'Śaktis' like Icchā or Will are the originators of all beginnings and the ropes that control the machine of three Lokās (*Sruti*).

659. सर्वाधारा – *Sarvādhārā.*

The basis of all, i.e., of the universe of name and form.

660. सुप्रतिष्ठा – *Supratiṣṭhā.*

Well founded. 'Tasmin-Sarvaṁ Pratiṣṭhitaṁ'. In that is everything based. (*Mah. Na. Up.*)

661. सदसद्रूपधारिणी – *Sadasad-rūpadhāriṇī*

She assumes the form of existence and non-existence. She is the source of this universe of name and form and the unseen cause behind it. 'Satyam Cānṛtaṁ Ca, Satyamabhavaṭ (*Tai. Up.* 2-6-1-3). Both reality and unreality emanated from the Ultimate Reality. The power of illusion i.e. Māyā-Sakti who creates the illusion of the Universe.

662. अष्टमूर्तिः – *Aṣṭamūrtiḥ.*

Eight forms or eight manifestations. They are 'Lakṣmī'', 'Medhā', 'Dharā', 'Puṣṭi', 'Gaurī', 'Tuṣṭi',

'Prabhā', and 'Dhṛti' according to '*Śakti-Rahasya*', or She has eight manifestations, i.e., Pañcabhūtās and sun, moon and Yajamāna, the Sacrificer.

663. अजाजैत्री – *Ajā-Jaitrī.*

One who conquers the unborn i.e., ignorance, Mūla-Prakṛti as supreme wisdom. Here 'Ajā' has the same meaning as in *Svetā-Up*-4-1-5. 'Ajāmekāṁ Lohita...'

664. लोकयात्राविधायिनी – *Lokā-yātrā-vidhāyinī.*

One who determines the life-cycle of the universe. Modern science describes various states of the Universe, as De Sitter's universe and Einstein's universe.

665. एकाकिनी – *Ekākinī.*

Alone. The unitary basis of the plurality of the universe.

666. भूमरूपा – *Bhūma-rūpā.*

Of the form of Bhūmā, the basis of all experience 'Yatra Nānyat Paśyati, Nānyat Śṛṇoti, Nānyat Vijānāti Sa Bhūmā' (*Cha. Up.* 7-24-1). Where nothing is seen, heard or known, that state of consciousness is 'Bhūmā'.

667. निर्द्वैता – *Nirdvaitā.*

Non-dual. Further explanation of the previous two names.

Duality is universe; She, as its basis is devoid of it.

668. द्वैतवर्जिता – *Dvaita-varjitā.*

This is a forcible repetition of an assertion that the ultimate reality is beyond all duality, and the devotee must be able to transcend the ever presenting duality to reach that ultimate state.

669. अन्नदा – *Annadā.*

The Giver of food. Here the word 'Anna' means the same as in (*Tai Up.* 2-2-1) 'Annāt-Puruṣaḥ', from Anna is Puruṣa born. "Annam hi Bhūtānāṁ Jyeṣṭhaṁ". Annam is primary one of all categories since it sustains life and consciousness.

670. वसुदा – *Vasudā.*

Giver of wealth. 'Lakṣmīmanapagāminīṁ Yasyāṁ Hiraṇyam Vindeyaṁ' (*Srī Śūktaṁ*). By praising Lakṣmī, the indestructible, we attain gold and riches.

671. वृद्धा – *Vṛddhā.*

Oldest, since everything is created by Her.

672. ब्रह्मात्मैक्यस्वरूपिणी – *Brahmātmaikya-svarūpiṇī.*

She is the union of Brahma with Ātmā i.e. of the individual soul with the Cosmic soul. She is the great culmination which is the content of Mahā-Vākyās such as 'Aham Brahmāsmi' and great Mantrās like 'Sohaṁ'.

673. बृहती – *Bṛhatī.*

Huge. Immense, vide *Taittirīyāraṇyaka* 'Ṛtam Bṛhat' the immense truth. There is also a 'Sāmā' called Bṛhat Sāmā mentioned in *Bha. Gītā* (X-35) This name may mean that.

674. ब्राह्मणी – *Brāhmaṇī.*

Wife of Brāhmana. 'Śiva' according to '*Kūrma-Purāṇa*' is Brāhmaṇa and his wife is Brāhmaṇī.

675. ब्राह्मी – *Brāhmī.*

Wife of Brahma. i.e., Sarasvatī, the Goddess of speech.

676. ब्रह्मानन्दा – *Brahmānandā.*

The bliss of Brahma. There are various grades of Ānanda or bliss and Brahmānanda is the highest of them. See name 365.

677. बलिप्रिया – *Bali-priyā.*

'Bali' means:—

1. The strong who can conquer the desires.
2. Sanskrit language according to Śrī-Kalyāṇānanda Bhāratī.
3. Articles of worshipful offering. She is fond of all these.

678. भाषारूपा – *Bhāṣā-rūpā.*

She is the form of language. She is praised in every language such as Sanskrit, Prākrit etc., or She is the content of all languages.

679. बृहत्सेना – *Bṛhatsenā.*

Having huge armies, or energies. See name 65.

680. भावाभावविवर्जिता – *Bhāvābhāva-vivarjitā.*

Bhāva is the existence of the universe of name and form. Abhāva is non-existence, such as the son of a sterile woman. She is beyond both these categories.

681. सुखाराध्या – *Sukhārādhyā.*

Can be worshipped comfortably without putting the body to great strain, by Antaryāga or internal worship, or by Jñāna-Mārga.

682. शुभकरी – *Śubhakarī.*

The beneficent. The greatest good is the realisation of the ultimate and She grants that to devotees.

683. शोभनासुलभागतिः – *Śobhanā-sulabhā-gatiḥ.*

The easiest path to self-realisation. Some commentators divide this name into three names i.e., Śobhanā, Sulabhā and Gatiḥ.

684. राजराजेश्वरी – *Rājarājeśvarī.*

Rājās are the eight Dikpālakās and their overlords are Trimurtis—Brahma, Viṣṇu and Maheśvara. She rules over these overlords.

685. राज्यदायिनी – *Rājyadāyinī.*

Bestower of dominions. Here dominions are not of the earth only, but spiritual realms also like Vaikuṇṭha and Kailāsa.

686. राज्यवल्लभा – *Rajyavallabhā.*

The Dominions mentioned in the last name are in Śrī-Cakra. She delights in ruling over them and supervising their functions of creation, preservation and destruction.

687. राजत्कृपा – *Rājatkṛpā.*

Effulgent with kindness.

688. राजपीठनिवेशितनिजाश्रिता –
Rāja-pīṭha-niveśita-nijāśritā.

Her devotees are placed on the thrones of Kingdoms of spirit and matter i.e., of heaven and earth.

689. राज्यलक्ष्मीः – *Rājyalakṣmīḥ.*

She is the power behind the splendour of every kingdom—earthly or heavenly, or She is the deity of Rājyalakṣmī-Mantra.

690. कोशनाथा – *Kośanāthā.*

Here kośās mean Pañca-Kośās. She is the Queen of all these.

691. चतुरङ्गबलेश्वरी – *Caturaṅga-Baleśvarī.*

The Ruler of the four divisions of the army i.e., horses, elephants, chariots and infantry. It also means the Queen of the four Vedās.

692. साम्राज्यदायिनी – *Sāmrājya-dāyinī.*

Giver of Empires. She confers on Her devotees Empires which only a performer of Rājasūya-Yāga gets. It also means 'Mokṣa-Sāmrājya' or the Empire of Liberation known as 'Pūrṇa-Paṭṭābhiṣeka' or 'Pūrṇa-Dīkṣā' in Śrī-Vidyā. It is even greater than any earthly empire.

693. सत्यसंधा – *Satya-Sandhā.*

The abode of Truth or one who never belies Her word.

694. सागरमेखला – *Sāgara-mekhalā.*

The Oceans are Her girdle. In Her Cosmic form the 'Bhūloka' is Her Waist and the Seven Seas that girdle the 'Bhūloka' i.e., earth, are Her girdle. Or Sāgara means water, the symbol of Māyā-Śakti which is Her waist ornament.

695. दीक्षिता – *Dīkṣitā.*

One initiated into a discipline or Mantra. At that initiation, She dwells in all Her devotees and destroys their ignorance.

696. दैत्यशमनी – *Daitya-śamanī.*

Vanquisher of Asurās or evil forces such as Bhaṇḍa, Viśukra etc.

697. सर्वलोकवशंकरी – *Sarva-loka-vaśaṅkarī.*

Controller of all the 14 Lokās or universes.

698. सर्वार्थदात्री – *Sarvārtha-dātrī.*

The giver of the four objects of human endeavour or Puruṣārthas—Dharma, Artha, Kāma and Mokṣa.

699. सावित्री – *Sāvitrī.*

The creatrix. 'Savitā' is the name of Sūrya, Bhargava or Śīva. Ās the Creator of the Universe, Śiva's power or Śakti, which is the primary cause, is Sāvitrī.

700. सच्चिदानन्दरूपिणी – *Saccīdānanda-rūpiṇī.*

'Sat' is the truth unconditioned by time and space. Cit is the knowledge, Ānanda is the bliss. These are, according to *Taittiriyopaniṣat,* the basic components of the Ultimate. 'Satyam Jñānam Anandaṁ Brahma' (*Tai.-Up.* 2-1-1). They are therefore Her forms.

701. देशकालापरिच्छिन्ना – *Desa-kālā-paricchinnā.*

Unbroken or unconditioned by space and time since both are Her creations. She is the same Truth in all places and at all times.

702. सर्वगा – *Sarvagā.*

She is present everywhere and in everything. As Satta, the Absolute behind the phenomenal.

703. सर्वमोहिनी – *Sarva-Mohinī.*

Confuses all. Through Her Māyā-Śakti people are confused and see distinctions between the Absolute and the phenomenal, 'seer' and the 'seen', and Herself and Her created forms.

704. सरस्वती – *Sarasvatī.*

Her form which dispels the confusion or 'Moha' mentioned in the previous name and which gives

Jñāna of the Advaita or the absolute. Her power as 'Jñāna Śakti'.

705. शास्त्रमयी – *Śāstramayī.*

The content of all Śāstrās. Here Śāstra means the Vedās, Upaniṣads and the Purāṇās. Here, connotation of Śāstra is the same as in the 'Vedānta-Sūtra' "Śāstrayonitvāta". The authority for Her existence is Śāstrās mentioned above, since She cannot be perceived by the senses. Śāstramayī also means 'Sarasvatī', the Mother of Vedās and Vedāṅgās and Upaniṣads and Kāvyāṣ which establish Her.

706. गुहाम्बा – *Guhāmbā.*

The Mother of Kumārasvāmi or the Mother that dwells in the cavity (Guha). 'Antaścarati Bhūteṣu Guhāyām Viśvamūrtiṣu'. Dwells within the cavity of the heart of all creations (*Mahā Up.*). It is said in *Kaṭh. Up.* that She dwells in the cavity of the hearts of all as the shadow of 'Śiva'.

707. गुह्यरूपिणी – *Guhya-rūpiṇi.*

Secret form, beyond the senses. The power or the truth 'Satta' behind the phenomenal 'Universe' and hence unseen and secret or there is an Upaniṣat by name *Guhyopaniṣt,* She is that.

708. सर्वोपाधिविनिर्मुक्ता – *Sarvopādhi-vinirmuktā.*

Devoid of all basis or limitations. Every attribute or limitation produces dualism and differentiation, between the one and the many. Every Śāstra that attempts to describe Her, therefore, describes Her limitations or attributes and to that extent fails to give a true picture. 'Yato Vācā Nivartante'—speech turns back failing to describe Her. All 'Upādhīs' are

an illusion created by Her Māyā-Śakti or Avidyā; Hence She is beyond them.

709. सदाशिवपतिव्रता – *Sadāśiva-pativratā.*

The ever devoted better-half of 'Sadāśiva'. This name establishes Her equal status with Śiva. The previous name describes Her as Nirguṇa-Brahman. If so, the question arises How can She have an attribute of relationship with 'Śiva'? This name sets at rest that doubt; the wife 'Śakti' and husband 'Śiva' have only identical aspects of Sat, Cit and Ānanda. This name is another to establish the 'Samayācāra'.

710. संप्रदायेश्वरी – *Saṁpradāyeśvarī.*

Ruler of tradition. The knowledge of Śrī-Vidyā is to be obtained through a competent 'Guru' who conveys the traditional wisdom to the disciple. The identity between Śiva and Śakti cannot be realised by mere book-knowledge but only by the grace of a competent Guru who helps the disciple to have 'Iṣṭa-devatā-Siddhi'. She as the ruler or the controller of that traditional lore, imparts it to the devotee in the form of the 'Guru'. Sampradāya here also means the Bhāratī, Parama-Hamsa, Parivrājaka, tradition of religious discipline of Śrī Ādi Śaṅkara and She controls this discipline.

711 & 712. साध्वी – *Sādhvī.*

A lady of pure character. 'Sādhu is the certitude that the Sādhak is one with Brahman. Some divide this name as 'Sādhu' and 'Ī'. 'Ī' is the 4th of the 16 vowels. 'Ī' with 'Bindu' i.e., 'Im' is 'Śakti-Svarupa' known as 'Kāma-Kalā; *Cf.* Introduction. The three 'Śakti Praṇavās' all end with this, 'Im', signifying that She is the essence of these three 'Praṇavās.'

713. गुरुमण्डलरूपिणी – *Gurū-maṇḍala-rūpiṇī.*

She is the unbroken line of Gurūs or masters from Parama-Śiva to one's own human Gurū who imparts the 'Sampradāya' or traditional wisdom. The first Guru is Parama-Śiva whose disciples are the 'Tri-mūrtīs'—'Brahma', 'Viṣṇu', and 'Rudra' who are called Divyaugha. Their disciples are 'Vaśiṣṭha', 'Sanaka' and 'Sanandana' who are called 'Siddhaugha'. In turn, their disciples are 'Vyāsa' to one's own 'Gurū'. The stream of divine traditional wisdom is going through these great masters in an unbroken succession of 'Guru' and disciple. She is Herself that succession.

714. कुलोत्तीर्णा – *Kulottirṇā.*

'Kula' is a category of senses and sense-organs. She is beyond that. This and the following names describe the esoteric or secret aspect of the Reality, as being seated above the six cakrās as the Turīya-kūṭa.

715. भगाराध्या – *Bhagārādhyā.*

Worshipped in the sun's disc or worshipped by the sun who is Śiva himself.

716. माया – *Māyā.*

The power of Śiva which creates the illusion of the Universe of our senses. It is She that creates, preserves and destroys that illusion and confers true knowledge of the Ultimate—Śiva.

717. मधुमती – *Madhumatī.*

Madhu stands for bliss. She is Brahmānanda Herself or She is of the form of Mantrās in Veda beginning with Madhu. There are seven states of consciousness called Jñāna-Bhūmikās, the highest of them being called Madhumatī. Only highest evolved souls

called Paramahaṁsās reach this stage which is beyond 'Dhyāna.' She is that stage Herself.

718. मही – *Mahī.*

Earth, or the last of the 'Bhūtās' or categories which is the Mother of all life and food. The Goddess 'Mahī' is 'Sarasvatī' Herself of the Vedās wherein She is described as 'Aditi' or 'Upayāma' which is the power behind all Devās.

719. गणाम्बा – *Gaṇāmbā.*

Mother of Pramatha-Gaṇās or of 'Gaṇapatī'.

720. गुह्यकाराध्या – *Guhyakārādhyā.*

Worshipped by 'Guhyakās' a group of Devās, or worshipped in an unknown and secret place such as the cavity of the heart.

721. कोमलाङ्गी – *Komalāṅgī.*

Delicate limbed or beautiful.

722. गुरुप्रिया – *Gurū-priyā.*

Gurū or the Master who initiated a devotee into Brahma-Vidyā is dear to Her. Or She is the wife of Ādi-Guru, who is 'Śiva'.

723. स्वतन्त्रा – *Svatantrā.*

Independent of everything. 'Śrī-Vidyā' is called Svatantra-Tantra. 'Akhila-Puruṣārthaika-Ghaṭanā Svatantraṁ te tantram'. Your Svatantra-Tantra secures all 'Puruṣārthās'. (*Saun. Lah.* 31)

724. सर्वतन्त्रेशी – *Sarva-taṅtreśī.*

Ruler of every Tantra. She is the power behind all Tantrās as their presiding Deity.

725. दक्षिणामूर्तिरूपिणी – *Dakṣiṇāmūrti-rūpinī.*

When Sanaka and Sanandana and other sages were unable to grasp the Ultimate, Śiva assumed the

form of a boy of 16 years and sitting facing South, by mere deep silence, which is an embodiment of Turīya State, was able to give them the knowledge of the Ultimate. Therefore, all knowledge emanates from Śrī-Dakṣiṇāmūrti who is known as cosmic Guru. He is Her form. 'Nidhaye Sarva-Vidyānāṁ' He is the treasure-house of all knowledge. (Śaṅkara's Dakṣīnāmūrtī Stotra).

726. सनकादिसमाराध्या – *Sanakādi-samārādhyā.*

Worshipped by sages like Sanaka. This name further explains the previous one. She appears as Guru to the seekers because She is the source of all knowledge.

727. शिवज्ञानप्रदायिनी – *Śiva-jñāna-pradāyinī.*

Who confers the knowledge of Śiva, the Ultimate. Whatever might be the path a devotee pursues, or Deity he worships, it is only the Divine Mother who can confer the knowledge of the Ultimate. As stress in the consciousness She emerges as 'Vimarśa-Śakti' and confers the knowledge of Śiva to the 'Sādhaka'. It is only through Her Grace that Śiva can be known.

728. चित्कला – *Citkaḷā.*

That part in every created being which represents pure unsullied consciousness. 'Citteṣu Cit-kalā-nāma Śaktiḥ Sarva-Śarīriṇāṁ'; in the minds of all beings She resides as the Power of knowledge known as 'Cit-kalā'. (*Padma Purāṇa*).

729. आनन्दकलिका – *Ānanda-kalikā.*

She dwells in everybody as the source of all bliss or enjoyment.

730. प्रेमरूपा – *Prema-rūpā.*

Love or affection or Bhakti is one of Her aspects.

731. प्रियंकरी – *Priyamkarī.*

One who grants things dearest to Her devotees.

732. नामपारायणप्रिता – *Nāma-Pārāyama-Prītā.*

Pleased with the recitation of the names. Here names mean Vedās and Mahā-Mantrās like Gāyatri, Pañcadasī and others. Here Pārāyaṇa means not parrot-like repetition; although even as such, being Mahā-Mantrās, they have inherent power for good when uttered, but by 'Anusandhāna' with their meaning.

There are 16 vowels and 34 consonants and every word formed by these is a Nāma in Her form, and therefore She will be pleased by uttering them. 'Kīrtaye nāma-sāhasraṁ idaṁ mat-prītaye sadā'; I am pleased with the recitation of these thousand names. (*Br. Pu*).

733. नन्दिविद्या – *Nandi-Vidyā.*

The Mantra which produces Ānanda or bliss or the one with which 'Nandikeśvara' worshipped Her.

734. नटेश्वरी – *Naṭeśvarī.*

Wife of Naṭarāja or the Queen of Dancers. Because, She Herself dances before creation—'Prapañca Sṛṣtyunmukha Lāsyakāyai'. She dances when about to create the universe—Ardha-nāriśvara Stotra by Śri Saṅkara. Her dance is called Lāsya whereas Śiva's dance is called 'Tāṇḍava'.

735. मिथ्याजगदधिष्ठाना – *Mithyā-Jagadadhiṣṭhānā.*

The basis of the illusory universe created just as an illusion of snake is produced when one sees a rope in darkness.

736. मुक्तिदा – *Muktidā.*

Who confers liberation. For it is only Her Grace that could confer liberation. Just as She created the

bonds to the devotees, it is only She Herself again that can break them and confer freedom or Mukti.

737. मुक्तिरूपिणी – *Mukti-Rūpiṇī.*

The form of liberation. The supreme knowledge which liberates the devotee.

738. लास्यप्रिया – *Lāsya-Priyā.*

The dance done by a woman is called 'Lāsya'. Lāsya is the esoteric meaning of Mantra.

739. लयकरी – *Layakarī.*

Laya is the fifth state beyond Turīya. When mental activity is totally still, Laya is experienced, and She gives that experience and that is the state where the individual consciousness becomes one with the cosmic.

740. लज्जा – *Lajjā.*

Modesty. 'Sarva-bhūteṣu lajjā-rūpeṇa saṁsthitā.' She dwells in all the beings as modesty. (*Markaṇḍeya-Purāṇa.*) Lajjā is the esoteric word for 'Nirvikalpa-Samādhi'.

741. रम्भादिवन्दिता – *Rambhādi-Vanditā.*

Worshipped by the most beautiful celestial courtesans such as Rambhā.

742. भवदावसुधावृष्टिः – *Bhava-Dāva-Sudhā-Vṛṣṭiḥ.*

Ambrosial rain which extinguishes the forest fire of Samsāra, the cycle of births and deaths.

743. पापारण्यदवानला – *Pāpāraṇya-Davānalā.*

The forest fire that burns out sins. She destroys the sins of Her devotees.

744. दौर्भाग्यतूलवातूला – *Daurbhāgya-Tūla-Vātūlā.*

She dispels misfortunes and poverty of the devotees just as a gale does shreds of cotton.

745. जराध्वान्तरविप्रभा – *Jarādhvānta-ravi-Prabhā.*

She dispels oldage just as sunlight dispels darkness.

746. भाग्याब्धिचन्द्रिका – *Bhāgyābdhi-Candrikā.*

She makes the sea of good fortune swell just as a moon makes the ocean go into high tide.

747. भक्तचित्तकेकिघनाघना – *Bhakta-Citta-keki-Ghanā-Ghanā.*

Just as a peacock dances with pleasure at the sight of clouds, even so, She makes the minds of the devotees dance with bliss.

748. रोगपर्वतदम्भोलिः – *Roga-Parvata-Daṁbholiḥ.*

She destroys diseases of mind and body like Vajrāyudha of Indra, which destroys mountains.

749. मृत्युदारुकुठारिका – *Mṛtyu-Dāru-Kuṭhārikā.*

She is the axe which fells the tree of death.

750. महेश्वरी – *Maheśvarī.*

The great ruler. From this name down to name 756 Her fierce form is being described.

751. महाकाली – *Mahā-Kāḷī.*

Wife of Mahākāla who is Śiva; or a King of Ujjain. She is known as Mahākālī because She destroys even death.

752. महाग्रासा – *Mahā-Grāsā.*

She has a huge food morsel. The entire Jagat She eats away in one morsel at the time of *praḷaya;* or 'Yasya Brahma ca Kṣatram Ca Ubhe Bhavata Odanaḥ'. To whom Brahma and Kṣatra are food (*Kath-Up.* 2-25).

753. महाशना – *Mahāśanā.*

Same as above, suggesting that for one who eats away all the creation and universe, destroying a few Rākṣasās like Bhaṇḍa is nothing.

754. अपर्णा – *Aparṇā.*

Without leaf. When She performed penance to obtain Śiva for Her Lord She renounced even leaves as Her food.

755. चण्डिका – *Caṇḍikā.*

Angry with evil forces.

756. चण्डमुण्डासुरनिषूदिनी – *Caṇḍa-Muṇḍāsura-Niṣūdinī.*

Who destroyed, as Durgā, the Asurās by name 'Caṇḍa' and 'Muṇḍa'.

757. क्षराक्षरात्मिका – *Kṣarā-Kṣarātmikā.*

She is both eternal and destructible. This phenomenal Universe which has an end, and the eternal self called 'Kūṭasthā' are both Her forms.

758. सर्वलोकेशी – *Sarva-Lokeśī.*

The Queen of all the 14 worlds.

759. विश्वधारिणी – *Viśva-Dhāriṇī.*

Who contains all the universes.

760. त्रिवर्गदात्री – *Trivarga-Dātrī.*

Trivargās are Dharma, Artha and Kāma. To those who are keen on them She gives the fruits of these 'Tri-vargās'.

761. सुभगा – *Subhagā.*

Bhaga means the sun. All the attributes of the Sun are Herself. Or the word means wealth, strength, jñāna and renunciation. They are Her attributes.

762. त्र्यम्बका – *Tryaṁbakā.*

Three-eyed. The sun, the moon and the fire are Her eyes. Or She is the Mother of Brahma, Viṣṇu and Rudra.

763. त्रिगुणात्मिका – *Tri-Guṇātmikā.*

When She becomes the creation, She assumes the form of Tri-guṇās—'Sattva', 'Rajas' and 'Tamas'.

764. स्वर्गापवर्गदा – *Svargāpavargadā.*

Svarga is happiness which has an ending, sometime after the Puṇya is exhausted. Apavarga is bliss or Mokṣa which is infinite happiness. She confers both.

765. शुद्धा – *Śuddha.*

Pure. Knowledge untainted by Rāga.

766. जपापुष्पनिभाकृतिः – *Japāpuṣpa-Nibhākṛtiḥ.*

Red like Japa flower. Vide Dhyāna-Śloka 'Japa-kusuma-Bhāsurām'.

767. ओजोवती – *Ojovatī.*

Vitality. 'Ojas' is the power behind the senses and the sense organs. Ojas is the 8th Dhātu or tissue in a man.

768. द्युतिधरा – *Dyuti-Dharā.*

The container of the light or knowledge. Some read this name as Dhṛtidharā meaning bearer of valour.

769. यज्ञरूपा – *Yajña-Rūpā.*

She is the sacrifice. (Yajño vai Viṣṇuḥ). Yajñā means Viṣṇu. (*Tai. Sam.*) Or She is Antaryāga, according to *Bhāvanopaniṣat.*

770. प्रियव्रता – *Priya-Vratā.*

Fond of all vows and disciplines even to other deities because all are Her creations. Every devoted discipline practised goes to please Her. Priya also means the result of Yāga or Yajña which is of the nature of Iṣṭa or bliss. Vrata means food. So the name means the fruits of Yāga i.e. the resulting bliss from sacrifice, is Hers as food.

771. दुराराध्या – *Durārādhyā.*

Difficult to worship to the incompetent and to those who cannot control the senses and the sense organs.

772. दुराधर्षा – *Durādharṣā.*

Difficult to propitiate by the weak-minded.

773. पाटलीकुसुमप्रिया – *Pātalī-Kusuma-Priyā.*

Fond of Pāṭalī flowers. 'Śrīvṛkṣe Śaṅkaro Devaḥ Pāṭalayāṁ tu Pārvatī'. Śiva is fond of 'Bilva' and Parvati of Pāṭalī flower.' Pāṭalī flower is of red and white colour.

774. महती – *Mahatī.*

The great, immeasurable, supreme object of thought and worship.

775. मेरुनिलया – *Merū-Nilayā.*

Meru is Her abode. Meru is the golden mountain where She dwells. Meru is the innermost circle in 'Śrī-Cakra' where Śrī Lalitā resides. Or Meru is the centre of the head known as 'Dvādaśānta' which is the abode of Śakti. There is also a Mantra called Meru-Mantra of nine letters, the presiding deity of which is Śrī-Lalitā. The three Samhitās i.e. Sanatkumāra, Sanandana and Vasiṣṭha very elaborately

describe the ritual of worship in Meru where She dwells with Her fifteen 'Nityā' deities. Meru mountain peak is also a static non-moving point on the earth where She is supposed to dwell.

776. मन्दारकुसुमप्रिया – *Mandāra-Kusuma-Priyā.*

Fond of Mandāra (hibiscus) flowers. 'Mandāra' is the tree of Heaven which fulfills all wishes. Mandāra also means 'Śvetārka.'

777. वीराराध्या – *Vīrārādhyā.*

Worshipped by the valiant. 'Vīra' here means 'Indra' or 'Trimūrtis' or those great ones who had realisation of the meaning of 'Mahā-vākyās'.

778. विराड्रूपा – *Virāḍ-Rūpā.*

Of Cosmic form or Macrocosm or 'Vaiśvanara', the Lord of the 14 Bhuvanās or worlds.

779. विरजा – *Virajā.*

Devoid of 'Rajas' or attachment to anything. The form of pure 'Sattva'.

780. विश्वतोमुखी – *Viśvatomukhī.*

Facing the universe being its Creatrix. 'Viśvatas cakṣuruta Viśvatomukhaḥ' (*Svetā. Up.* 3-3). Having eyes and faces on everywhere.

781. प्रत्यग्रूपा – *Pratyag-Rūpā.*

Looking inside away from sense and sense-organs. Introversion or 'Antarmukhatva'.

782. पराकाशा – *Parākāśā.*

Ultimate space. 'Parame Vyomni Pratiṣṭhitā'. She is established in the Ultimate 'Ākaśa', space. (*Tai-Up.* 3-6-1) Or 'Dvyāngulordhvaṁ Śirodeśāt Paraṁ Vyoma Pratiṣṭhitam' beyond the head, 2 inches above

it is Parākāśa which is the abode of the Divine Mother. According to *Kūrma-Purāṇa,* the Supreme power of Brahma is called Ākāśa. Akāśa is the first transformation of 'Ātmā' towards 'Sṛṣṭi' or creation. (*Chan. Up.* 1-9-1 mentions Ākāśa is the Supremest of all these things).

783. प्राणदा – *Prāṇadā.*

The giver of life or the five life-breaths—'Pranā, apānā. . .etc.'

784. प्राणरूपिणी – *Prāṇa-Rūpiṇī.*

Breath is life. Her breath or respiration is in the form of time or 'Kālasvarūpa' as it divides it into days, minutes, etc. Hence, She as Kāla or time is 'Prāṇarūpiṇī'.

785. मार्तण्डभैरवाराध्या – *Mārtaṇḍa-Bhairavārādhyā.*

There are eight 'Bhairavās' of which 'Mārtāṇḍa-Bhairava' is the one who worshipped Lalitā. Bhairava is the personification of enlightened effort towards liberation according to 'Śivasūtrās'. Mārtāṇḍa is Sūrya, who destroys the darkness and confusion. Hence Mārtāṇḍa Bhairava is the luminous energy and effort which takes the devotee's mind towards the ultimate reality. 'Mārtāṇḍa-Bhairava' is a deity between the 2nd and 3rd Āvaraṇās of Śrī-Cakra. When Bhairava once worshipped Śrī-Lalitā as an image made of precious stones, She gave him the lustre of the sun and hence he became known as Mārtaṇḍa-Bhairava. It also means Śrī Nārāyaṇa himself, who resides inside the sun, worships Her.

786. मन्त्रिणीन्यस्तराज्यधूः – *Mantriṇī-Nyasta-Rājyadhuḥ.*

Entrusts the regions of kingdom to Her minister 'Raja-Śyāmalā'. She Herself does not involve in the

routine governance of the Universe. Refer name 75.

787. त्रिपुरेशी – *Tripureśī.*

The Ruler of three Purās or towns. It is the name of the deity ruling Sarvāśāparipūraka-Cakra.

788. जयत्सेना – *Jayatsenā.*

Having victorious armies of Divine forces.

789. निस्त्रैगुण्या – *Nistraiguṇyā.*

Untouched by three 'Guṇās' such as 'Sattva' and others.

790. परापरा – *Parāparā.*

She is both friend and foe. She knows no distinction. 'Paraṁ cā Paraṁ ca Brahma Yadoṁkāraḥ'. The ultimate reality and the reality of appearance are both 'Brahma' signified by Omkāra. (*Prāṇopaniṣat* 5-2). Also there is 'Parā' and 'Aparā' Vidyā. Aparā is all knowledge containing spoken words such as Vedās, Purāṇās and Śāstrās. Parā is that knowledge which words fail to express. She is both the aspects of knowledge. Just as there is a distinction in knowledge, in worship also there is 'Parā' and 'Aparā'. 'Parā' worship is called 'Bāhyopacāra' with image etc. The 'Aparā-Pūjā' is of the deity who is attributeless. She is propitiated by both.

791. सत्यज्ञानानन्दरूपा – *Satya-Jñānananda-Rūpā.*

Reality, Consciousness and Bliss are Her attributes. She is 'Saccidānaṅda Brahma'.

792. सामरस्यपरायणा – *Sāmarasya-Parāyaṇā.*

Fond of the status of equality of Śiva and Śaktī or equanimity is Her attribute.

793. कपर्दिनी – *Kapardinī.*

Wife of Śiva. Or Her coiffiure sanctifies even the waters of the Ganges.

794. कलामाला – *Kalā-Mālā.*

She wears the 64 arts as a garland. Or She has a garland of the Kalā or the aspects of 'Soma', 'Sūrya' and 'Agni'.

795. कामधुक् – *Kāma-Dhuk.*

The wish fulfilling celestial cow 'Kāmadhenu'.

796. कामरूपिणी – *Kāma-Rūpiṇī.*

She is of the form of Will, 'Icchā-Śakti', to create the Universe or She is one who can assume any form at will.

797. कलानिधिः – *Kalā-Nidhīḥ.*

She is the fountain-head of the 16 aspects of the Moon. Kalā also means 'Art' meaning thereby that all arts are derived from Her. 'Kalā' also means body or 'Karma'. According to Śiva-Sūtrās, She is the object and receptacle of all actions.

798. काव्यकला – *Kāvya-kalā.*

She is the literary art as the inspiration of all true literary art-forms like 'drama' etc. *'Nānṛṣiḥ kurute kāvyam'*—None except a seer of Divinity ever composes a literary masterpiece, or the kalā of kavi or Śukrācārya—i.e. Mṛta-Sanjīvanī vidyā.

799. रसज्ञा – *Rasajñā.*

A lady of tastes. One who appreciates the underlying mode of a 'Kṛti' or 'Kāvyam.' There are nine such modes beginning with 'Śṛṅgāra.' Or according to Śruti, 'Rasovai sā'. She is the power behind all modes of enjoyment as 'Prajñāna.

800. रसशेवधिः – *Rasa-sevadhiḥ.*

An ocean of bliss. (Celestial).

801. पुष्टा – *Puṣṭā.*

Well-nourished, by all good qualities or by Brahmānanda.

802. पुरातना – *Purātanā.*

Primordial or ancient.

803. पूज्या – *Pūjyā.*

Worshipful. The most fit to be worshipped by all Gods.

804. पुष्करा – *Puṣkarā.*

Presiding Deity of the sacred waters is called Puṣkara or it means the most auspicious and important moment in a duration of time. Or it may be read as 'Puṣkala' meaning fullness.

805. पुष्करेक्षणा – *Puṣkarekṣaṇā.*

Having beatutiful eyes like lotus-petals.

806. परंज्योतिः – *Paraṁ-jyotiḥ.*

The ultimate light which illumines the Sun, Moon and the Agni. *Śarīrāt samutthātya paraṁ-jyotirupasampādya.'* Rises from the body and attains the ultimate light. *'Na tatra Sūryo Bhāti Na candratārakāṁ'* (*Kath. Up.* 5-15). There sun, moon and stars do not shine because She illumines the mind that illumines all these.

807. परंधाम – *Paraṁ-dhāma.*

(1) The ultimate light—see above.

(2) The ultimate status, *'Yadgatvā na nivartaṁte taddhāma paramaṁ mama'* (*Bha. Gi.* 16-6) 'That state of consciousness from which there is no

return is my ultimate state'. Undifferentiated consciousness which is untouched by the other three states. Otherwise known as 'Turīyā', 'Turīyātītā', 'Sākṣī', 'Ātmā' etc. *'Dhāma-śabdo avasthā paraḥ', 'Tadatikrāntaṁ paraṁ-dhāma'*. 'Dhāma' means state. The state beyond the three states is called 'Paraṁ-dhāma. 'Dhāma' also means resting place. (*Kaṭh. Up.* 3-9) says the ultimate abode is 'Viṣṇu'. *Kūrma-Purāṇa* says the ultimate abode is 'My power Maheśvarī, Gaurī, Śānti, Satyaṁ etc.'

808. परमाणुः – *Paramāṇuḥ*.

The ultimate atom. 'Aṇoraṇīyān'. The atom amongst atoms, too minute to be comprehended by the sense and the sense-organs.

809. परात्परा – *Parāt-parā*.

The Ultimate of the Ultimate. The 'Trimūrtis' are the ultimate. She is beyond them.

810. पाशहस्ता – *Pāśa-hastā*.

Having in Her left upper-hand 'Pāśa', the symbol of affection towards Her devotees. Refer name 8.

811. पाशहन्त्री – *Pāśahantrī*.

One who destroys 'Pāśās' or bonds and gives liberation or Mokṣa.

812. परमन्त्रविभेदिनी – *Para-mantra-vibhedinī*.

One who destroys the inimical forces directed against Her devotees. There are 12 great devotees beginning with 'Manu' and ending with 'Dūrvāsa' who practised 'Pañcadaśī-Mantra' in their own way and have pierced through the Mantra to the feet of Śrī Lalitā and realised Her Grace. This refers to that fact.

813. मूर्ता – *Murtā.*

814. अमूर्ता – *Amūrtā.*

Murtā is with form or attributes. All reality is either perceptible to senses or beyond sense-perception. That part which is perceptible is 'Mūrtā' and the one which is beyond senses is Amurtā. She is both categories of this reality. *'Dvē eva Brahmaṇo rūpaṁ mūrtaṁ ca amūrtam ca'* (Brh. Up. 2-3-1).

815. अनित्यतृप्ता – *Anitya-tṛptā.*

Satisfied with transient, provided there is devotion behind. The 16 offerings of worship such as sandal-paste etc. are inconsequential as She is pleased with them if offered with devotion and faith. *'Patram puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati'* (*Bha. Gi.* 9-26). Kalyāṇānanda Bhārati reads this name as 'Nitya tṛptā' meaning ever satisfied.

816. मुनिमानसहंसिका – *Muni-mānasa-hamsikā.*

In the minds of Her devotees who are immersed in 'Dhyāna' She dwells like the female swan in the Mānasa-sarovara or She is the great Mantra-Svarūpa ever-dwelling in the minds of Yogīs.

817. सत्यव्रता – *Satya-vratā.*

Dedicated to truth or speaking the truth. Or 'Satya' means Brahman or the Ultimate Reality; 'Vratā' means food dearest to Her.

818. सत्यरूपा – *Satya-rūpā.*

She is Brahman Herself.

819. सर्वान्तर्यामिनी – *Sarvāntaryāminī.*

The indwelling spirit or power in everything, which produces action.

820. सती – *Satī.*

Devoted wife of Śiva and the daughter of 'Dakṣa' or it means reality.

821. ब्रह्माणी – *Brahmāṇī.*

By 'Brahmā' is meant the 'Ānandamaya-Kośa' and 'Aṇī' means the tail or 'Pucchāgra.' According to Śruti 'Brahmapuccham pratiṣṭhā'. She dwells in the tail of 'Ānandamaya-Kośa' or 'Anī' means one who moves the reality to action i.e. indwelling power of reality.

822 & 823 ब्रह्मजननी – *Brahma-jananī.*

Brahma here means 'Jagat' or 'Veda.' She is its Mother. Or the name is divided into 'Brahma' and 'Jananī' meaning the Ultimate and the Mother of all.

824. बहुरूपा – *Bahu-rūpā.*

Of multifarious manifestations.

'Bahūni yasyā Rūpāṇī Sthirāṇī ca carāṇi ca, deva mānuṣya stiryāṅ ca bahurūpā ta taḥ Śivā'. There are many forms of Her: the divine, human, animal, static and mobile. Hence She is known as 'Bahurūpā'. (*Devī-Purāṇa.*) The Jagat, the Jīva and Īśvara are Her forms.

825. बुधार्चिता – *Budhārcitā.*

Worshipped by wise or Jñanis. *'Caturvidhā bhajante mām....jñānī ca Bharatarṣabha'* (*Bha. Gi.* 7-16).

826. प्रसवित्री – *Prasavitrī.*

The entire creation from 'Akāśa' emanates from Her. Hence She delivers.

827. प्रचण्डा – *Pracaṇḍā.*

Angry, fearful. *'Bhīṣāsmād-vātaḥ pavate'.* For fear of Her the wind blows. (*Tai-Up*—2-8).

828. आज्ञा – *Ajñā*.

Command or injunction contained in the Vedās. "*Purā mamājñā madvaktrāt samutpannā sanātanī*". 'In the beginning from my mouth, by my command were born' (*Linga-Purāṇa*). Or it may be taken as 'Jña' when it means the soul who enjoys the 'Guṇās'. 'Guṇa-bhoktṛ Puruṣa-svarūpa'. (*Linga-Purāṇa*).

829. प्रतिष्ठा – *Pratiṣṭhā*.

The basis and foundation of all. According to 'Saivāgama', that attribute which enhances the devotion of a devotee to Śiva is called Pratiṣṭhā.

830. प्रकटाकृतिः – *Prakaṭākṛtiḥ*.

Of the form experienced by all as —(Ahaṁ or "I".) "*Tamāhaṁ pratyaya-vyājāt sarve jānāti jantavaḥ, tathāpi Śiva rupēṇa na vijānāti māyayā*". Every animal knows Him as the '*I*' idea yet, due to illusion it does not recognise Him as Śiva. (*Sū-Sam.* 1-8-36). *Ahamītyantaḥ sphuranataḥ sadā-svātmānam prakaṭīkaroti*'. Who manifests Himself as his true nature as the '*I*' notion—(Śrī Śaṅkara in *Dakṣiṇāmūrti Stotra*—8).

831. प्राणेश्वरी – *Prāṇeśvarī*.

A Ruler of all forms of life or Pañca Prāṇās. *Śruti*—'Prāṇasya Prāṇaḥ', She is the Life of life.

832. प्राणदात्री – *Prāṇa-dātrī*.

She gives life to the Universe or She gives suitable bodies to Jivās according to their Karma.

833. पञ्चाशत्पीठरूपिणी – *Pancāśat-pīṭha-rūpiṇī*.

The letters of the alphabet from 'A' to 'Kṣa,' which are Her piṭhās (Seats) are Her form. She is of the form of 'Śabda-Brahman.'

834. विशृङ्खला - *Viśṛnkhalā.*

Without fetters of any kind. The pure state which is beyond all action. Every good action also is a fetter just as a chain binds, be it of gold or iron. "*Kāñcanī bhavatu lohamayī vā sṛṅkhalā yadi pador na viśeṣaḥ.'—Smṛti.*

835. विविक्तस्था - *Viviktasthā.*

To be found in lonely and Holy places. She can be concentrated upon and realised in such places. 'Vivikta' means discriminating between the real and the unreal. Those sages who can discriminate between these two are Her abode.

836. वीरमाता - *Vīra-mātā.*

'Vīra' means devotees who are competent and who can lead the battle against the evil forces. She is their Mother. 'Gaṇapati' is also called 'Vīra', see name 776.

837. वियत्प्रसूः - *Viyat-prasūḥ.*

Who created the Ākāśa or space. See preface.

838. मुकुन्दा - *Mukundā.*

The giver of liberation. Or She is Gopālakṛṣṇa. "*Kadācidādyā Lalitā puṁrūpā Kṛṣṇa vigrahā*" (*Tantra Rāja*).

839. मुक्तिनिलया - *Mukti-nilayā.*

The abode of liberation or Mukti which is of five kinds viz, 'Sālokya, Sāmīpya, Sārūpya, Sāyujya and Brahma'.

840. मूलविग्रहरूपिणी - *Mūla-vigraha-rūpiṇī.*

The Primordial power from whom originate the various energies like Bālā called 'Āvaraṇa-Śaktīs'. She is known as 'Śrī-Rājarajeśvarī'.

841. भावज्ञा – *Bhāvajñā.*

One who knows the Bhāva or thought i.e. the reality which experiences the thought process. 'Bhāva' also means 'Saṁsāra'. Or Bhāva is the name of Śiva and Bhāva is His follower who knows Her.

842. भवरोगघ्नी – *Bhava-rogaghnī.*

Cures the disease of 'Samsāra, or the cycle of Life and Death. '*Tadvat-saṁsāra-rogāṇāṁ pratipakṣaḥ Śivā-bhavat*'. Śiva is the enemy of the diseases of 'Saṁsāra.' (*Śaivāgama*).

843. भवचक्रप्रवर्तिनी – *Bhava-cakra-pravartinī.*

The prime mover of the cycle of births and deaths. 'Bhava' means Śiva; Cakra means 'Mind'; She guides Śiva's mind. Bhava-Cakra also means the 4 components of Śrī Cakra, signifying Śiva.

844. छन्दःसारा – *Chandaḥ-Sārā.*

'Chandas' is rhythm in speech. She is the essence of such a rhythm or the power behind it. 'Chandas' also means Vedās. Their essence is 'Śrī Gāyatrī' in its two forms and Śrī Vidyā. (See Introduction). 'Chandas' also means desire or will. As Icchā-Śakti, She is the essence of that will.

845. शास्त्रसारा – *Śāstra-sārā.*

The essential power behind all scriptures to instruct men about their conduct.

846. मन्त्रसारा – *Mantra-sārā.*

The Vedās themselves are Mantrās. She is the essential power behind all Mantrās. The above three names establish the 'Dakṣiṇācāra', implicit in this work.

847. तलोदरी – *Talodarī.*

In Her Cosmic form i.e., Virāṭ-Svarūpa 'Tala' or Pātāla is Her abdomen; i.e., nether world is Her abdomen; or it means She is beautiful having a slender waist.

848. उदारकीर्तिः – *Udāra-kirtiḥ.*

Her fame is most high.

849. उद्दामवैभवा – *Uddāma-vaibhavā.*

Of infinite splendour, or greatness without limitation which is the same as 'Mukti'.

850. वर्णरूपिणी – *Varṇa-rūpiṇī.*

She is of the form of letters, i.e. Vedās are Her form. Or She is of the castes. 'Cāturvarṇyaṁ mayā sṛṣṭam'. The four castes are created by me. (*Bha. Gi.* 4-13).

851. जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी –
Janma-mṛtyu-jarā-tapta-jana-viśrānti-dāyinī.

To those devotees who are consumed by the evils of life, death and oldage, She is the harbinger of peace and solace by endowing them with true knowledge of their selves.

852. सर्वोपनिषदुद्घुष्टा – *Sarvopaniṣadadudghuṣṭā.*

Proclaimed by all the Upaniṣads. The subject of the Vedāntic philosophy whether She is of 'Nirguṇa or Saguṇa-Brahma'; the derivation of Upaniṣad according to Śrī Śaṅkara is 'Upa' means approaching the Brahman who is the ultimate and 'Niṣad' means destruction of illusion or ignorance.

853. शान्त्यतीतकलात्मिका – *Śāntyātīta-kalātmikā.*

The aspect of the ultimate known as Śāntyātītā which is a negation of duality. It resides in every being in Parākāśa.

854. गम्भीरा– *Gambhīrā.*

Bottomless depth. She is visualised as a bottomless lake in scriptures. *'Parā-bhattārikā.......... mahā-hrado jagadvyāpī deśa-kālādyagocaraḥ'.* The Ultimate Mother is to be visualised as a great and deep lake of consciousness uncomprehended by space and time. (*Śiva Sūtra* 1-23.)

855. गगनान्तस्था – *Gaganānta-sthā.*

Abiding inside space-time or Ākāśa. Here Ākāśa may be 'Daharākāśa' in the heart, the 'Bhūtākāśa' which is the space inside the 'Pañca-bhūtās' or the 'Parākāśa' which is beyond all these. The name also can be broken into 'Gagana' meaning 'Ākāśa,' 'Anta' meaning ending, 'Sthā' meaning state. Thus it means the reality beyond Ākāśa.

856. गर्विता – *Garvitā.*

Proud as the Creatrix of the universe.

857. गानलोलुपा – *Gānalolupā.*

Completely lost in music or Sāma-Veda.

858. कल्पनारहिता – *Kalpanā-rahitā.*

Devoid of thought-formulation, i.e., Pure consciousness before it is evolved in a form or Vikalpa.

859. काष्ठा – *Kāṣṭhā.*

The aim or goal. *'Sā kāṣṭhā sā parā gatiḥ'*—She is the end and She is the ultimate path—(*Kath.-Up.* 3-11). It also means the final truth enunciated by Vedānta *'Iti vedānta-vakyānāṁ niṣṭhā kāṣṭheti kathyate'*—(*Sū. Sam.*) 'Kāṣṭhā' is the wife of 'Bhīma' as Śiva, engendered in 'Ākāśa' or 'space.'

860. अकान्ता – *Akāntā.*

'Aka' means sin and 'Antā' means end. She destroys all sin.

861. कान्तार्धविग्रहा – *Kāntārdha-vigrahā.*

Having a form half of which is a 'female' i.e., 'Ardha-nārīśvara showing the dual concept of reality as the united aspect of Śiva and Śakti. Kāntā means men i.e. devotees, 'Ardha' means 'Objective'; so the name means the form of the objective of Her devotees.

862. कार्यकारणनिर्मुक्ता – *Kāryā-kāraṇa-nirmuktā.*

Released from the causal law. Kārya is the universe of name and form. Kāraṇa is Avyakta. She is beyond both. '*Na tasya kāryaṁ kāraṇaṁ ca vidyate*' (*Śvetā. Up.*—6-6). The cause and the effect are unknown there because She is beyond both.

863. कामकेलितरङ्गिता – *Kāmākelitaraṅgitā.*

She is the succession of waves of play of 'Śiva', or Kāma means 'Icchā-Śakti' whose waves of play are the Universe.

864. कनत्कनकताटङ्का – *Kanat-kanaka-tāṭaṅkā.*

Has glittering ear rings of gold.

865. लीलाविग्रहधारिणी – *Līlā-vigraha-dhāriṇī.*

She assumes different forms for Her pleasure to be worshipped by Her devotees.

866. अजा – *Ajā.*

Without birth. 'Ajāmekāṁ' unborn one. (*Śruti*)

867. क्षयविनिर्मुक्ता – *Kṣaya-vinirmuktā.*

Without decay. A thing unborn cannot decay.

868. मुग्धा – *Mugdhā.*

Modest and beautiful. See 'Lajjā', name 740.

869. क्षिप्रप्रसादिनी – *Kṣipra-prasādinī.*

Who showers Her grace on Her devotees very quickly.

870. अन्तर्मुखसमाराध्या – *Antarmukha-samārādhyā.*

Can be worshipped only by those with inner vision or introspection.

871. बहिर्मुखसुदुर्लभा – *Bahirmukha-sudurlabhā.*

Very difficult to be attained by those with externalised mental activity, i.e. She must be first sought within.

872. त्रयी – *Trayī.*

She is the form of the three Vedās 'Ṛg, Yajus, and Sāma'.

873. त्रिवर्गनिलया – *Trivarga-nilayā.*

She is the source of all triads—the three worlds, the three objects, the three Guṇās and the three phases of time and the three letters in 'Om' (Aum).

874. त्रिस्था – *Tristhā.*

Same as above.

"*Trayolokastrayo vedāḥ..........Tristhe Devī Sarasvatī.*" (*Markaṇḍeya-Purāṇa*)

875. त्रिपुरमालिनी – *Tripura-mālinī.*

There is a Deity of that name presiding over the '*antardaśāra-cakra*' or She wears as a garland those series of triads mentioned previously.

876. निरामया – *Nirāmayā.*

Without sickness. Since She has neither birth nor decay.

877. निरालम्बा – *Nirālambā.*

Unsupported. Since She supports everything.

878. स्वात्मारामा – *Svātmārāmā.*

Rejoicing in Her own Self (*svātmānaṁ dvedhā vibhajya stripum bhedena kriḍati*—Śruti). The ultimate reality divides itself into two and plays as man (Śiva) and woman (Śakti).

879. सुधास्रुतिः – *Sudhā-srutiḥ.*

Ambrosial stream or flow of bliss resulting from meditation on Śrī Lalitā in *sahasrāra* or the continuous flow of the experience of divine bliss in devoted practice.

880. संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता – *Saṁsāra-paṅka-nirmagnasamuddharaṇa-paṇḍitā.*

Well-versed in rescuing those drowned in the quagmire of the cycle of births and deaths called 'Samsāra'. *Janmajaladhau nimagnānāṁ daṁṣṭrā murari-pu-varāhasya bhavati*—Just as the tusk of Varāhavatāra rescued the submerged earth, so also She rescues those drowned in the sea of births.—*Sau. La*-3.

881, यज्ञप्रिया – *Yajña-priyā.*

Fond of sacrifice, such as of Tapas etc., see name 230. Sacrifice here may be taken as the sacrificial offering of the devotee. Yajña also means Viṣṇu and She as 'Mahālakṣmī' is His beloved.

882. यज्ञकर्त्री – *Yajnā-kartrī.*

She is the Sacrificer; as the power that drives the devotee to sacrifice. Every man who performs Yajña is an 'Avatāra' of Parama-Śiva Himself and no 'Yajña-kartā' or performer of sacrifice can perform without his wife who enables him to do the sacrifice. Hence, She is called Yajña-kartrī.

883. यजमानस्वरूपिणी – *Yajamāna-svarūpiṇī.*

Yajamāna is one who takes the vow of sacrifice. She is the form of that vow. Yajamāna is also considered the 8th of the Aṣṭa-Mūrtīs or forms of Śiva. In the above three names Śrī-Lalitā as the sacrificer, the sacrifice and the object of sacrifice is implied.

884. धर्माधारा – *Dharmādhārā.*

'Dharma' is described as the code of right conduct handed down by tradition in each age which is in consonance with Vedās. She is the support to such conduct. *Yadā Yadā hi Dharmasya Glanirbhavati....Ahaṁ.* 'Whenever there is danger to Dharma, I am born' (*Bha. Gi.*—6-7.)

885. धनाध्यक्षा – *Dhanādhyakṣā.*

Presides over wealth as Śrī-Mahālakṣmī; or Kubera, the lord of wealth is one of the worshippers of Śrī-Mātā and there is no distinction between the worshipper and the worshipped.

886. धनधान्यविवर्धनी – *Dhana-dhānya-vivardhinī.*

Promotes wealth and food.

887. विप्रप्रिया – *Vipra-priyā.*

Fond of those who possess a knowledge of Vedās.

888. विप्ररूपा - *Vipra-rūpā.*

'Vipra' means one who recites Vedās. Vedapāthaṁ tu Viprāṇāṁ (*Śruti*). He is Her form as the repository of Vedās.

889. विश्वभ्रमणकारिणी – *Viśvabhramaṇakāriṇī.*

The Prime mover of the universe. *Brāhmayan Sarva-Bhūtāni Yantrārūḍhāni Māyayā*—With His Māyā He rotates the entire creation as if mounted on a wheel—(*Bh. Gitā.*—18-61.)

890. विश्वग्रासा – *Viśvagrāsā.*

Devours the universe at the time of Pralaya. It is only when the universe of the name and form disappears or is eaten up that the Ultimate is experienced.

891. विद्रुमाभा – *Vidrumābhā.*

Red like coral or 'Vit' means Knowledge and Druma means tree. She is the tree of knowledge.

892. वैष्णवी – *Vaiṣṇavī.*

She is the female counterpart of Viṣṇu bearing Śankha, Cakrā and Gadā. Or She is Mahalakṣmī, the power of Viṣṇu.

893. विष्णुरूपिणी – *Viṣṇurūpiṇī.*

Viṣṇu is one of Her forms.

(Ādyā Śaktir Maheśasya
Caturdhā Bhinna Vigrahā.
Bhoge Bhavānī rūpā Sā
Durgā Rūpā Ca Saṅgare.
Kope Ca Kālikā Rūpā
Pum Rūpā Ca Madātmikā.)

The Primordial power of Maheśa has four different forms; Bhavānī in enjoyment, Durgā in battle and Kālikā in anger; the fourth of them is the Maleform which is Myself. This is what Viṣṇu said to Vīrabhadra in *Br. Pur.*—Śayānaṁbudhau Lalite Tavaiva Nārāyaṇākhyaṁ Praṇatosmi Rūpaṁ—Oh! Lalita I bow to your form named Nārāyaṇa lying in sea—*Kurma Pu.* Viṣṇu means a 'Samnyāsin' known as Paramahamsa who is one of Her forms.

894. अयोनिः – *Ayoniḥ.*

Yoniḥ means original cause. She has no such cause because She is the cause of all causes. Or Yoni

is the first triangle in 'Śrī-Cakra' representing 'Avyakta'. She is beyond this Avyakta. Or 'A' means Viṣṇu and Yoni means Mother meaning the Mother of Viṣṇu.

895. योनिनिलया – *Yoni-nilayā.*

The abode of all origins, as the cause and source of all causes. (Rukmavarṇaṁ Kartāramīśaṁ Puruṣam Brahma-Yonim). The golden hued, the doer, the ruler, the Self, the Mother of Brahma—(*Muṇḍ. Up.*—3-1-3)—Or She resides in the first triangle in Śrī Cakra. Trikoṇa-Rūpiṇī-Śakti Bindu-Rūpaḥ Śivaḥ Smṛtaḥ. Śakti is of the form of a triangle and Śiva of circle. (*Śruti*).

896. कूटस्था – *Kūṭasthā.*

Kūṭa is ignorance. She is the original ignorance, the cause of the universe; or Kūṭa is a peak; She is the highest to be aspired to. Or Kūṭa is the anvil of the blacksmith which is always static, immovable and firmly established. She is that. (Sarvatragamacintyaṁ ca Kūṭasthaṁ Acalaṁ dhruvam—pervading everywhere beyond thought, immovable like the anvil and fixed. (*Bhā. Gīt.*—12-3). Or Kūṭa means multitude of universes. They are all inside Her; see name 648. Or Kūṭa is the division of the Pañcadaśī Mantra. She resides in those divisions.

897. कुलरूपिणी – *Kula-rūpinī.*

Kula is Mulādhāra-Cakra (Kuḥ Pṛthvī-Tattvaṁ yatra Līyate tat Kulam). Where pṛthvī or earth category merges is known as Kulaṁ; or Kula means caste; She is the founder of Varṇāśrama-Dharma.

898. वीरगोष्ठीप्रिया – *Vīragoṣṭhī-Priyā.*

Vīra means advanced upāsaka or Paramahaṁsa. His goṣṭhī means only the Mahāvākyās. She is fond of them.

899. वीरा – *Virā.*

Brave as the slayer of 'Bhaṇḍa' and other Rākṣasās.

900. नैष्कर्म्या – *Naiṣkarmyā.*

Actionless. The state of complete Nivṛtti, untainted by any action. (Kurvannapi Na Lipyate). Though I may act it doesn't touch me. (*Bha. Gī.* 5-10.)

901. नादरूपिणी – *Nādarūpiṇī.*

Nāda is the primordial stress before 'Śabda' is created. She is the Mother of Śabda-Brahma. *Cf.* Preface.

902. विज्ञानकलना – *Vijñāna-Kalanā.*

Knower or Perceiver. Here the meaning is the state of self knowledge or 'Ātmānubhava.'

903. कल्या – *Kalyā.*

Creative and healthy; or Ānanda or bliss; or entire.

904. विदग्धा – *Vidagdhā.*

Adept or skilful.

905. बैन्दवासना – *Baindavāsanā.*

Seated in 'Bindu', the innermost point in 'Śrī-Cakra.' It is stated to be the abode of Śiva. It corresponds to the stalk of the 'Sahasrāra-Padma' in the head of the devotee.

906. तत्त्वाधिका – *Tattvādhikā.*

Transcending the categories of the creation. 'Tattva' also means 'Śabda-Brahman,' that elemental state of creation which lasts till the final dissolution, 'Pralaya', but which is not subject to death, birth and decay. Apralayaṁ Yat tiṣṭhati Sarveṣāṁ Bhogadāyī Bhū-

tānāṁ Tattavamiti Proktaṁ—that which abides beyond dissolution and that which gives experience to all creation is Tattva (*Śruti*).

907. तत्त्वमयी – *Tattvamayī.*

Here 'Tattva' means 'Śiva-Tattva', the ultimate state of consciousness. The name refers to two states of Samādhi—God-realisation. They are known as 'Samprajñāta' where the Sādhaka retains his Prājña or ordinary mental faculty while he experiences the Samādhi and the Asamprajñāta where the Sādhaka is without mental faculty. The name also means that She is Herself the three 'Tattvās' of 'Ātmā', 'Vidyā' and 'Śiva', or the fourth according to some. There are 36 Tattvās according to Śaiva-Siddhānta and She is immanent through all of them.

908. तत्त्वमर्थस्वरूपिणी – *Tattvamartha-Svarūpiṇī.*

She is the content of the meaning of the 'Mahāvākya'—'Tattvamasi' 'You are that'. Here, 'Tat' stands for the Ultimate reality 'Paramātmā', 'Tvaṁ' for 'you' i.e. 'Jīvātmā.' She is both of them.

909. सामगानप्रिया – *Sāmagāna-Priyā.*

She is fond of chanting of Śāmaveda hymns.

910. सोम्या – *Somyā.*

She is referred to here as 'Somalatā' used in 'Somayāga' and also as residing in the Moon's disc. Refer name 240. This name is read also as 'Saumyā' when it means beneficent.

911. सदाशिवकुटुम्बिनी – *Sadāśiva-Kuṭuṁbinī.*

Sadā-śivā is the fifth of the Five Brahmās, who is the husband, of the Powers or Saktīs, Śrī-Rājarājeśvarī, Śyāmalā, Aśvārūḍhā and others who are all Her so many forms. Hence, She is described as the wife

of Sadāśiva. Since Sadāśiva is also known as Paramaśiva, the name means She is His wife and Matriarch of His family i.e., the entire creation.

912. सव्यापसव्यमार्गस्था – *Savyāpasavya-Mārgasthā.*

'Savya-mārga' is the method of worship known by the name 'Dakṣiṇa' which is the method of choice for the Brāhmins. In this method, Śrī-'Daksiṇāmūrti' is 'Ṛṣi' and Śrī-Kāmeśvarī and Kāmeśvara are the Deities of worship. The 'Iṣṭa Devatā' or the Deity of Choice is identified with Lalitā and worshipped with Vedic ceremonies. The worship is according to the five Samhitās viz. 'Sanaka, Sanandana, Śanatkumāra, Śuka etc.' These are called 'Śubhāgama-Pañcaka.' The chain of Gurus in this method is from Śrī Nārāyaṇa, through Śrī-Śaṅkara to one's own Guru. The inseparable identity of 'Śiva' and 'Sākti' is the ultimate object to be realised in 'Sahasrāra-Cakra' where the devotee loses his identity in that of the ultimate reality. In this Sādhana, the unity is achieved between 'Śiva and Śakti' and 'Śiva and Śakti-Cakras' in Srī-Cakra with the chain of Padmās from Mūlādhāra to Sahasrāra. Regarding Mantrās, only Mahā-Mantrās like Śrī Gāyatrī, Śrī-Bālā-Tripura-Sundarī, Śrī-Pañcadaśī and Ṣoḍaśī are prescribed in this method. The ritual is mostly internal, or 'Aṅtaryāga' but where it is done externally it is performed with honey etc., in Śrī-Cakra, according to Kalpa-sūtrās and certain secret methods prescribed by one's own Guru.

The Apasavya-Mārga is that prescribed by Sṛutis to the three other castes. Here Bhairava is the 'Ṛṣi', 'Bhairavī' and 'Bhairava' are the Deities. Śiva, in this ritual is secondary to 'Śakti'. In Antaryāga, Mulādhāra and the Svādhiṣṭhāna are the cakrā's where the Deity is worshipped as Kuṇḍalinī. The external wor-

ship is done according to Paraśurāma-Sūtrās with the left hand, and liquor and meat are offered to the Deity. The pit-falls in this practice are already discussed in the introduction and it is against the best principles and teachings of the Upaniṣads. Although in the past, the Brahmins were practising the 'Dakṣinācāra' and the other three castes the Vāmācāra, to-day there is no such division. There are a few Brahmins who practise Vāmamārga and a few of the other castes who practise the Dakṣinācāra at least in some modified form. This name means that Śrī-Lalitā is in both the paths. Although both of them lead to realisation provided they are practised with devotion and faith 'Savya-Mārga' is quicker in its results as it offers fewer diversions and dangers in preparing the devotee for the liberation. Although the Vāma-mārga offers temptation to make the best of both worlds to many, it is in the long run a very difficult path to tread. Moreover, deities like Śrī Gāyatrī and Śāradā cannot be worshipped by 'Vāma-Mārga'.

The name also means the two paths of Devās and Pitṛs i.e., the path of renunciation and the path of ordinary mortals.

913. सर्वापद्विनिवारिणी – *Sarvāpadvinivāriṇī.*

Removes all calamities. *Śaraṇaṁ tvām drapadvante ye Devī Parameśvarī; na teṣā māpadaḥ kaścit jāyante kvāpi saṁkaṭe'.* Whoever seeks refuge in You the ultimate ruler of all, does not know or experience even the slightest calamity or sorrow. 'Sarva' here means the four varieties of difficulties such as 'Ādibhautika etc.'

914. स्वस्था – *Svasthā.*

'Sva' means self, 'Sthā' established. She is established in Herself. "*Kasmin pratiṣṭhita iti sve mahi-*

mni—where is He established; in His own power? (*Chā-Up.* 7-24-1); or the name means tranquillity.

915. स्वभावमधुरा – *Svabhāva-Madhurā.*

Natural sweetness. i.e. Ānanda. She resides in the heart of Her devotees as bliss or Ānanda. Svabhāva means also one's own residence which is the city of 'Madhurā' in the South where She resides as Śrī-Mīnākṣī.

916. धीरा – *Dhīrā.*

Brave or wise. *'Iśvarānugrahādeva pumsāṁ advaita-vāsanā'* (*Avadhūta-Gītā*-1). It is only by Lord's Grace that men get attitude of Advaita or non-duality which is the wisdom referred to here of Paramahaṁsas etc.

917. धीरसमर्चिता – *Dhīra-Samarcitā.*

Worshipped by the wise and the brave, meaning She cannot be worshipped by the timid and the stupid.

918. चैतन्यार्घ्यसमाराध्या – *Caitanyārghya-Samārādhyā.*

Caitanya here means Ātmā. She is propitiated with the offering of Ātmā as Arghya i.e. oblate water, i.e. She is to be worshipped by concentrating on the unity of the devotee's individual Ātmā with Her.

919. चैतन्यकुसुमप्रिया – *Caitanya-Kusuma-Priyā.*

Fond of Ātmā or Jñāna as flower of worship (*Jñāna yajñaḥ Paraṅtapa, sarvaṁ karmakhilaṁ Pārtha jñāne pariśamāpyate*). (*Bhag-Gī.* 4-33). Oh Paraṁtapa, offering of Jñāna and wisdom is the best since all actions end up in Jñāna.

920. सदोदिता – *Sadoditā.*

Ever present or ever shining in the minds of Her devotees.

921. सदातुष्टा – *Sadā-Tuṣṭā.*

Always blissful and satisfied. She is the bliss engendered in the minds of Her devotees.

922. तरुणादित्यपाटला – *Taruṇāditya-Pāṭalā.*

Crimson like the rising sun.

923. दक्षिणादक्षिणाराध्या – *Dakṣiṇā-Dakṣiṇārādhyā.*

Worshipped by both Dakṣinācāra and Vāmācāra. Refer name 912. Or worshipped by the educated and uneducated, because everybody worships Her.

924. दरस्मेरमुखाम्बुजा – *Darasmera-Mukhāmbujā.*

Her lotus face is radiant with smiles. She is always kind and never angry with Her devotees.

925. कौलिनीकेवला – *Kaulinī-Kevalā.*

The Pure worshipped by Kaulās; or in Jinatantras, Kevala is the knowledge of Īśvara. The name therefore means the knowledge of Īśvara in the form of Kauḷinī, the Deity worshipped by Kaulamārga. The name also is read as 'Kālinī-Kevalā' in which case it means the pure essence of time or the power behind time.

926. अनर्घ्यकैवल्यपददायिनी – *Anarghya-Kaivalya-Padadāyinī.*

Who confers on the devotees the invaluable state of liberation or 'Mokṣa'.

927. स्तोत्रप्रिया – *Stotra-Priyā.*

Loves the songs of praise, which are the Vedās or She loves this Sahasranāma-Stotra.

928. स्तुतिमती – *Stutimatī.*

Having such great attributes which are worthy of praise.

929. श्रुतिसंस्तुतवैभवा – *Sruti-Saṁstuta-Vaibhavā.*

Her glory is praised by the Vedās; or Śruti means Four. She experiences Her glory, according to *Kūrma-Purāṇa,* as four Śaktīs viz., 'Śāntī,' 'Vidyā', 'Pratiṣṭhā' and 'Nivṛtti', the four forms of Maheśvarī.

930. मनस्विनी – *Manasvinī.*

The controller of mind or intelligence.

931. मानवती – *Mānavatī.*

Highly respected or regarded.

932. महेशी – *Maheśī.*

The spouse of Maheśa.

933. मङ्गलाकृतिः – *Maṅgalākṛtiḥ.*

Whose form is beneficent.

934. विश्वमाता – *Viśva-Mātā.*

The Creatrix of the universe. Or Mātā means measurer, witness, i.e. Sākṣī of universe.

935. जगद्धात्री – *Jagaddhātrī.*

The sustainer or protector of the universe.

936. विशालाक्षी – *Viśālākṣī.*

Having beautifully large eyes, or having infinite vision.

937. विरागिणी – *Virāgiṇī.*

Devoid of attachment.

938. प्रगल्भा – *Pragalbhā.*

Very powerful.

939. परमोदारा – *Paramodārā.*

Of supreme generosity. Who readily responds to the prayers of Her devotees.

940. परमोदा – *Paramodā.*

Of the form of ultimate bliss of realization.

941. मनोमयी – *Manomayī.*

Of the nature of mind. Since mind is the innermost instrument of our bodies which can try to comprehend Her, She is described as mind existing in its pure state in all.

942. व्योमकेशी – *Vyomakeśī.*

'Vyoma' is space or Ākāśa and 'Keśī' means coiffiure. Śrī-Lalitā in Her cosmic form has space or Ākāśa for Her hair. Or She is the wife of Vyomakeśa, who is Śiva.

943. विमानस्था – *Vimānasthā.*

Vimāna is the divine transport of 'Devās'. Since all Gods are Herself, She is seated in Vimāna like 'Geya-cakra'; Vimāna also means without limitation because She is the unconditioned infinite Brahman. The name also means She is seated in the mind.

944. वज्रिणी – *Vajriṇī.*

She wears diamond as a weapon, i.e. Vajrāyudha. Or She wears diamonds, as jewels. Or She is of the form of mind.

945. वामकेश्वरी – *Vāmakeśvarī.*

She is worshipped in Vāmakeśvara-tantra which advocates the left hand path and which does not recognise Pañca-Yajñas. Vāmaka also means Deva and She is the Ruler of the Gods as Vāmakeśvarī.

946. पञ्चयज्ञप्रिया – *Pañca-Yajña-Priyā.*

Fond of five sacrifices prescribed in 'Dakṣiṇācāra.' According to Vedās they are—Agnihotra, Darśa-pūrṇamāsa, Cāturmāsya, Paśu, and Soma, and according to

Dharma-Śāstras they are Deva, Pitṛ, Brahma, Bhūta and Manuṣya-Yajñās. Āgamās like Pāñcarātrāgama and Kaulāgama also prescribe five kinds of worship. They are sometimes loosely called as 'Yajñās'.

947. पञ्चप्रेतमञ्चाधिशायिनी – *Pañca-Preta-Mañcādhiśāyinī.*

'Pañca-pretāḥ' are Brahmā, Viṣṇu, Rudra, Śadāśiva and Maheśvara. These five are named Pretas or corpses because they are lifeless without Her, and therefore, form the pedestals of the couch on which She rests. 'Gatāste mañcatvan druhiṇa, Hari...... paṭaḥ—(*Sau. Lah.* 92.) Her attendants Brahma, Viṣṇu, Rudra, Īśvara and Maheśvara form the couch. Coming from 'Mūlādhāra' to 'Sahasrāra', at Mūlādhāra there is Brahma-Granthi where Brahma is seated. There is Maṇipūra where there is Viṣṇugranthi, the seat of Viṣṇu. At Ājñā there is Rudra-Granthi where Rudra is seated. Beyond that in Sahasrāra there is Sadāśiva. Beyond Him is Paramaśiva in whose lap She is seated. Hence, She is seated above these five Pretās. *Cf.* Name 249.

948. पञ्चमी – *Pañcamī.*

The wife of the fifth of the Lords who is Sadāśiva or *Vārāhī*, the fifth of the 8 *Mātṛkās.*

949. पञ्चभूतेशी – *Pañca-Bhuteśi.*

The ruler of the five categories from Pṛthvī to Ākāśa or the power inherent in them.

950. पञ्चसंख्योपचारिणी – *Pañca-Saṅkhyopacāriṇī.*

She is worshipped with five offerings. In the worship of Śrī-Lalitā there are generally 16 upacārās or offerings. In their absence there are five offerings to be offered mentally by pronouncing the five 'Bijās'

sandal paste, flowers, incense, food and all other viz., Lam, Ham, Yam, Vaṁ and Saṁ. They represent offerings.

951. शाश्वती – *Śāśvatī.*

Ever present, continuous.

952. शाश्वतैश्वर्या – *Śaśvataiśvaryā.*

Eternal kingdom or dominion. She is always the giver of eternal bliss, the greatest dominion.

953. शर्मदा – *Śarmadā.*

Bestower of happiness or eternal bliss.

954. शंभुमोहिनी – *Śambhu-Mohinī.*

Bewitches even Śambhu who is well-known for his self-control, such is Her beauty or power as 'Mahā-Māyā.'

955. धरा – *Dharā.*

Supports all. Or She is Pṛthvī, the grossest form of consciousness which she assumes, being the last of the five categories or Bhūtās.

956. धरसुता – *Dhara-Sutā.*

The daughter of 'Himavat' or She is the power within 'Oṣadhīs' or herbs which arise from earth.

957. धन्या – *Dharmiṇī.*

Blessed because as the daughter of Himavat She is wedded to 'Śiva'. Dhanyā also means wealthy. Dhanyā also means the attitude of mind one gets by pondering on the meaning of Upaniṣads and by performing Vratās such as 'Upavāsa' etc.

958. धर्मिणी – *Dharmiṇī.*

She has attributes such as *Satya* and *Jñāna.*

959. धर्मवर्धिनी – *Dharma-Vardhinī.*

Who promotes righteous conduct enjoined by scriptures which leads to salvation or *Mokṣa.*

960. लोकातीता – *Lokātītā.*

Transcends all created universes. Also it means She is seated above *Sahasrāra*—the highest of the worlds or Lokās, which is also called *Sadāśiva-Loka* in the body.

961. गुणातीता – *Guṇātītā.*

Beyond the three Guṇā's, i.e., transcends, *Mūla-Prakṛti.*

962. सर्वातीता – *Sarvātītā.*

Transcending everything, including the universe of name and form.

963. शमात्मिका – *Śamātmikā.*

Peace is Her essence. Devotees with their minds at peace are Her abode.

964. बन्धूककुसुमप्रख्या – *Bandhūka-Kusuma-Prakhyā.*

Red like the *Bandhūka* flower.

965. बाला – *Bālā.*

Śrī-Bālā-Tripura-Sundarī is Her form. Although there are many *mantrabījās*, the three *Bījās* of *Śrī-Bālā-Tripura-Sundarī-Mantra* form the *Avyākta-Cakra* or triangle, signifying the beginning of the *Śabda-Brahman* to create. *Śrī-Bālā-Tripura-Sundari* is the deity signifying the primordial state of consciousness in its first movement towards creation. She is imagined as a girl between the ages of two and nine whose nature is sporting. This is further elaborated in the next name.

966. लीलाविनोदिनी – *Līlā-vinodinī.*

Whose sport is the universe, i.e., the entire act of creation is Her play.

967. सुमङ्गली – *Sumaṅgalī.*

Good auspices. As the wife of *Śiva* She is eternal in wedded life. *Maṅgalā* is Brahma whom if a man really remembers, his calamities disappear and good fortunes smile on him.

Aśubhāni nirācaṣṭe
Tanoti śubha-santatiṁ
Smṛti-mātreṇa-yatpumsāṁ
Bṛahma tanmaṅgalaṁ viduḥ (*Viṣ. Pu.*)

968. सुखकरी – *Sukhakarī.*

She confers unbroken stream of Bliss.

969. सुवेषाढ्या – *Suveṣāḍhyā.*

Adorned with the beautiful and auspicious raiment, jewels, sandal paste, perfumery, etc.

970. सुवासिनी – *Suvāsinī.*

Having a deathless husband, *Mṛtyuṁjaya.* i.e. Śiva.

971. सुवासिन्यर्चनप्रीता – *Suvāsinyarcana-prītā.*

She is pleased with the devotee's worshipping married women as Her form.

972. अशोभना – *Āśobhanā.*

Always young and eternally beautiful.

973. शुद्धमानसा – *Śuddha-mānasā.*

Pure mental state, i.e., *Śuddha-sattva* or undifferentiated consciousness which is Herself. It also means that devotees with completely pure minds are Herself.

974. बिन्दुतर्पणसंतुष्टा – *Bindu-tarpaṇa-saṁtuṣṭā.*

Bindu means the inner-most circle in *Śrī-Cakra* which is known by the name *Sarvānandamaya-cakra.* This name means that even if a devotee fails to perform all the rituals such as *Āvaraṇa-pūjā,* etc., but only worships the *Bindu* which represents the Ultimate, She is pleased. According to *Sanatkumāra-saṁhita Bindu* is *Dvādaśānta* in the head of the devotee beyond *Sahasrāra.* If the devotee worships Her there by merging his mind in Her form as *Saṁvit,* which is cosmic consciousness, She is pleased. The devotee must be able to visualise the unity of the Cosmos, his body and the *Śrī Cakra* and the *Bindu,* the centre of all, as Herself and perform *Pūjā* externally or mentally to that *Bindu* and lose his individuality completely in Her cosmic form.

975. पूर्वजा – *Pūrvajā.*

The first movement of consciousness towards creation as *Icchā-Śakti* (*Ahamasmi Prathamajā Ṛtasya*— I am the first born of the Truth—(*Tai. Up.* 3-10-6.) also known as *Avyakta.*

976. त्रिपुराम्बिका – *Tripurāmbikā.*

Tripura is Jīva or individual Self because He resides within the three bodies—*Sthūla, Sūkṣma* and *Kāraṇa,* and the three states from *Jāgrat* to *Suṣupta.* She is the Mother of such a Tripura i.e., Jīva. (*Puratraye Krīḍati Yaśca Jīvaḥ*)—He who plays within the three puras is called *Jīva*—(Śruti); or *Tripurā* means Nine powers who are aspects of Her, the *Ādyā-Śakti.* She is their Mother.

977. दशमुद्रासमाराध्या – *Daśa-mudrā-samārādhyā.*

Worshipped by ten *Mudrās.* *Mudrā* means one which showers Bliss. (*Mudaṁ Drāvayatīti Mudrā*—

it is a gesture made with both the hands symbolically representing the nature of the ultimate reality, its transformations into various energies and categories and the creation, preservation and destruction of the universe, just as *Śrī-Cakra* represents these diagrammatically. The five fingers of both hands signify the *Pañca-Bhūtās;* and the right hand and right side represent *Śiva,* and the left hand and left side *Śakti.* Just as in *Nāṭya-Śāstra,* gesture or mudrā in *Abhinaya* represents an idea, here also a *Mudrā* which is a gesture represents the notions mentioned above. If a devotee performs *Pūjā* with these *Mudrās* not only his mind, but also his body will be intensely aware of the great Truth which he is trying to grasp. It is therefore another aspect of the *Āntaryāga* or Internal worship with which *Śrī Lalitā* is greatly pleased. A *Mudrā* connotes the unity of individual Jīva with the Ultimate and therefore one of its aspects. It is always presented along with the appropriate *Mantra-Bīja,* or letters. The ten *Mudrās* are regularly presented in the worship of *Śrī-Lalitā.* They are the ten, beginning from *Sarvasaṅkṣobhiṇī* to *Trikhaṇḍeśī.* It is not possible here to describe these but they must be learned from a *Guru.* When a devotee does not know these *Mudrās* it is better he conducts all the worship with *Yoni-Mudrā* which is used by *Maharṣis* as *Namaskāra-Mudrā* and which is a manifestation of *Śrī-Lalitā* as the union of *Śiva* and *Śakti.*

978. त्रिपुराश्रीवशंकरी – *Tripurā-śrī-vaśaṅkarī.*

Tripurā-Śrī is the deity in the fifth Cakra in *Śrī-Cakra.* *Śrī-Lalitā* controls Her.

979. ज्ञानमुद्रा – *Jñāna-Mudrā.*

A gesture of initiation or *Upadeśa* comprising the forming of a circle with the thumb and index finger

stretching the other fingers signifying that the ultimate Reality is *Pūrṇa* or complete. *Śiva* as *Śrī-Dakṣiṇāmūrti* initiates the devotees with this *Mudrā* which is known as *'Cinmudrā'* (*Kara-Kalita-Cinmudrā* with hand showing Jñāna-Mudrā—Śrī-Dakṣiṇāmūrti-Stotra of Śamkara—14.)

980. ज्ञानगम्या – *Jñānagamyā.*

To be reached by knowledge alone. The Ultimate is to be attained by knowledge alone as it is of the nature of consciousness (*Anantamamṛtaṁ Paraṁ, Jñāne Naikena Tallabhyaṁ*—the infinite the indistructible, the Ultimate can be reached only by knowledge —(*Skānda-Purāṇa.*)

981. ज्ञानज्ञेयस्वरूपिणी – *Jñāna-Jneya-svarūpiṇī.*

Knowledge, and its objects are both Her form.

982. योनिमुद्रा – *Yoni-Mudrā.*

The 9th of the ten *Mudrās,* which is *Namaskāra* representing *Mūla-Prakṛti* or *Paśyantīvāk,* the first step towards the creation of Universe of Name. By using this *Mudrā* the devotee will be freed from the consequences of all errors of commission and omission in the *Pūjā.*

983. त्रिखण्डेशी – *Tri-Khaṇḍeśī.*

Tri-Khaṇḍa is the tenth of the Mudrās. This Mudrā represents the unity of everything with the Ultimate; or *Tri-Khaṇḍa* also means the three components of *Śrī-Pañcadaśī-Mantra.* She is the queen of these *Tri-Khaṇḍās.*

984. त्रिगुणा – *Trīguṇā.*

The three guṇās namely, *Sattva, Rajas* and *Tamas,* are components of Her creation.

985. अम्बा – *Ambā.*

The Mother of the Three *Guṇās.* i.e., *Mūla Prakṛti* of *Sāṅkhya.*

986. त्रिकोणगा – *Tri-Koṇagā.*

She resides in the inner-most triangle of *Śrī-Cakra as Avyakta.*

987. अनघा – *Anaghā.*

Untouched by sin or sorrow or by any action.

988. अद्भुतचारित्रा – *Adbhuta-cāritrā.*

Of marvellous history as depicted in *Lalitopākhyāna* and other *Purāṇās;* or Her acts from *Sṛṣṭi* to *Anugraha* are unique and marvellous.

989. वाञ्छितार्थप्रदायिनी – *Vāñcitārtha-Pradāyinī.*

Bestows the objects of worship on Her devotees.

990. अभ्यासातिशयज्ञाता – *Abhyāsātiśaya-jñātā.*

Known only by constant practice of devotion and meditation.

991. षडध्वातीतरूपिणी – *Ṣaḍadhvātīta-rūpiṇī.*

Ṣaḍadhvās are six methods or paths of reaching the Ultimate. These are three belonging to *Śakti* or *Vimarśa* called *Mantrādhvās*, namely *Varṇās,* letters —*Padās,* words and *Mantrās*, combinations of letters symbolising the deity. The other are three *Tattvādhvās* of *Śiva* or *Prakāśa* namely, *Kalā-aspects, Tattvās-* categories, and *Bhuvanās*—worlds. Since these two branches comprising six paths lead to the Ultimate, She is said to be transcendental to them.

992. अव्याजकरूणामूर्तिः – *Avyāja-karuṇā-mūrtiḥ.*

She is the personification of love towards Her

devotees for no reason whatever. For that is the nature of a mother's love.

993. अज्ञानध्वान्तदीपिका – *Ajñāna-dhvānta-dīpikā.*

The light that dispels ignorance.

Teṣāmevanukamparthaṁ
Ahamajñajaṁ tamaḥ
Naśayāmyātma bhāvastho
jñānadīpena bhāsvata

With the light *Jñāna* 'I', established in Self, destroy the darkness born of ignorance, out of pity (*Bha. Gī.* 10-11).

994. आबालगोपविदिता – *Ābāla-gopa-viditā.*

Known even to ignorant ones like children and untutored like *Gopa* or cowherds—as 'I' and 'mine' notions. *Tamahaṁ-Pratyaya-Vyājāt Sarve 'Jānanti Jantavaḥ*—as the pronoun 'I' every creature knows Him—(*Sv. Sam*-1-8-36).

995. सर्वानुल्लङ्घ्यशासना – *Sarvānullaṅghya Śāsanā.*

Whose command none i.e., not even *Trimūrtis* can transgress.

996. श्रीचक्रराजनिलया – *Śrī-Cakra-Rāja-nilayā.*

The king of all *Cakrās* which is *Śrī-Cakra,* is Her abode.

997. श्रीमत्त्रिपुरासुन्दरी – *Śrimat-tripurā-sundarī.*

Brahma, Viṣṇu and *Rudra* are '*Tripurās*'; *Sadā-śiva* dwells in them and His wife is *Śrimat-Tripura-sundarī.*

998. श्रीशिवा – *Śri-Śivā.*

The sacred spouse of Śiva.

999. शिवशक्त्यैक्यस्वरूपिणी – *Śiva-śaktaikya-svarūpiṇī.*

Whose form is the Union of *Śiva* and *Śakti* representing the Ultimate in *Samaya-mata.*

1000. ललिताम्बिका – *Lalitāmbikā.*

Mother *Lalita, Lokānatītya-Lālate-Lalitātena socyate.* Since transcending the universe She sports, She is said to be *Lalitā.* (*Padma Purāṇa*). *Ambikā* accoding to Kalyāṇānaṇda Bhāratī is *Paramātma.*

OM-TAT-SAT

NOTE ON ŚRĪ CHAKRA

Śrī Chakra, appearing on the frontispiece of this book is a sacred and essential factor in the worship of Śrī Lalitā. Its association with Śakti worship can be traced back to *Upaniṣats, Purāṇās* and *Tantras*. It was mentioned in *Tripura*, Śrī *Chakropaniṣat* and *Aruṇopanisat* and in *Brahmāṇḍa Purāṇa* and in *Vāmakeśwara* and *Rudra Yāmala Tantras* and *Subhagodaya* of Śri Gauḍapāda, to name only a few ancient scriptures. Just as OM is a symbol of Śri Lalitā in all Her aspects, as a diagram or Yantra, Śrī Chakra is Her sacred symbol. Śrī Śankara Bhagavatpāda in his first 41 slokas of *Saundarya Laharī*, very revealingly depicts this symbolic representation and significance, not only of Śrī Chakra, but its various components also in Samayāchāra. A commentator on the *Saundarya Laharī*, Kaivalyasrama gives an elaborate and accurate method of constructing this Śrī Chakra. This generally is inscribed on gold, silver or copper leaf, or on a crystal (Sphaṭika) or a stone, or Bhūrja leaf. This also is sometimes constructed as a 3-dimensional *tiara* of nine steps representing the nine āvaraṇās. The Śrī Chakra that is generally worshipped in temples of Devī and monastic institutions (Mutts), is the one prescribed in the *Vāmakeśwara Tantra* with 5 triangles pointing downwards and four triangles upwards. It is also known as Sṛṣṭikrama Chakra representing the creation of this Universe by the *Ultimate Reality*. If this Śrī Chakra is placed upside down, it is known as Saṁhāra Krama Chakra which symbolises the dissolution of this Universe.

From a superficial examination of Śrī Chakra, one notices a small circle or point (*Bindu*) inside with a number of triangles (Trikoṇas), Angles (Koṇas), Petals (Dalas), Circles (Vrittas)—known as Mekhalas and a square formed by 3 parallel lines (Bhūpura). There are Sandhiś—places of conjunction of two lines, and Marmas, of three lines. But on a close examination, it will be noticed that there are nine components in Śrī Chakra designated as Āvaraṇas or limitations. These limitations, the Nirvāṇa Chaitanya, the infinite consciousness or the *ultimate reality,* appears to assume in the creation of cosmos, or jagat. They symbolically represent the stepping down of the *Ultimate Reality,* Sat-Chit-Ānanda from the sublimest to the grossest Universe of nāma and rūpa, of our experience through nine stages which constitute in their totality—Śrī Chakra. These nine āvaraṇas not only limit the reality but also veil it. They are from the centre outwards (1) Bindu, point or circle at the centre of Śrī Chakra. (2) Trikoṇa, the first triangle surrounding (1). (3) Astakona chakra surrounding No. 2, the figure with 8 angles protruding outwards. (4) Antardaśāra or the figure with 10 angles or spokes surrounding No. (3). (5) Bahir-Daśāra or the outer figure surrounding No. (4) and similar to it having 10 spokes or angles pointing outwards. (6) Chaturdaśāra or 14-spoked figure surrounding No. (5). This is surrounded by a circle or vritta and an aṣṭadala padma (7), or a lotus of 8 petals between the circle surrounding No. 6 and the next circle. (8) Ṣodaśa Dala Padma or 16 petalled lotus. This is between the circle surrounding No. 7 and the outermost three circles known as *Mekhalā traya.* (9) Bhūpura or square closed by 3 parallel lines with an entrance in the middle of each side. This Bhūpura is the outermost part of Śrī

Chakra. When it is remembered that Śrī Chakra is a symbol of Śrī Lalitā it represents the entire universe of our experience and the power and *Reality* inherent in it. Śrī Chakra with its nine components and with their many parts represents the identity of Śrī Lalita, with Brahmāṇda (Cosmos), Jīva (Piṇḍāṇḍa) Mātṛkā, the alphabet. The five triangles pointing down represent Śakti and the four triangles pointing upward Śiva aspects of the *Ultimate Reality*.

In Samayamata, the symbolism and identifications are clear and complete of the 9 āvaraṇās. Each of these nine āvaraṇās is assigned (1) A shape, such as Bindu or Trikoṇa, (2) Name such as Sarvānanda-Māyā-chakra, (3) The Category or Tattva such as Ākāśa etc., represented by it, (4) State of mind or Sthāyī such Śānta, Roudra etc. (5) Rasa or taste such as sweetness etc. (6) The letter of the mantra or Mātṛkā (7) The lotus in the body such as Mulādhāra (8) The presiding deity, for instance, the innermost point or circle, is known as Baindva sthāna, corresponding to the stock of Sahasrāra Padma the seat of Śrī Lalita as Chit-Kalā or pure consciousness. It is worth noting how the uninvolved, the Bindu is, in the rest of Śrī Chakra. The first triangle or trikoṇa corresponds to Ājñā Chakra, the Aṣta Kona to Viśuddha, the inner ten-spoked Chakra to Anāhata, the outer ten-spoked Chakra to Manipura, the fourteen-spoked Chakra to Svādhiṣṭhāna and Bhūpura, the outer square to Mulādhāra. The four openings into it are the four *Vedās*. These nine Chakras have correspondence to the four states of Śabda or Nāda—such as Parā, Paśyantī, Madhyamā and Vaikharī and the four states of Jīva known as Jāgṛt, Svapna, Suṣupti, and Turīya. The region round Bindu corresponds to Turīya state, the innermost self-luminous consciousness (Prakāśa). The

innermost triangle round the Bindu with its apex pointing downwards, known as Śakti Chakra is the first movement of consciousness towards objectivisation known as Vimarśā Śakti. Its 3 apicies represent Ichchā, Kriyā and Jñāna Śaktis, and Vāma, Jyeṣṭha etc. It is also known as Avyakta, the matrix of the Universe, of Nāma and Rūpa. It also represents, Parā Vāk or Śabda, the source of the three other Vāks i.e., Madhyama, Pasyantī and Vaikharī and the Matṛka of 50 letters. The rest of the 7 Āvaraṇās are illuminated by these above two i.e., Prakāśa and Vimarśā. This Triangle also represents Tripuṭī i.e., knower, known and knowledge and is also known as kāma-kalā. This in association with the next Āvaraṇa, represents, the Chandra Maṇḍala and signifies the state of dreamless sleep or suṣupti. The Rudra Granthi is also associated with these two. The Aṣṭakona Chakra signifies Pasyantī Vāk. The next two Āvaraṇās, Antardaśāra and Bahirdaśāra are merely rays of the first two i.e., Bindu and Trikoṇa and signify the dream state—Svapna of Jīva and Sūryamaṇḍala, and Viṣnu-Granthi is above them. They represent Madhyama Vāk and correspond respectively to Anāhata and Maṇipura Chakras in the body. The Chaturdaśāra Chakra corresponds to Svādhiṣṭhāna Chakra in the body, and signifies the Vaikhari Vāk and the Matṛka of 50 letters. The Bhūpura or the square, the outer most component of Śrī Chakra, corresponds to Mulādhāra in the body. Here the descent of consciousness from Bindu or Sahasrāra is complete and it rests there as Kuṇḍalinī-Mulādhāra with Svādhiṣṭhāna, signifies the wakeful or jāgṛt state of Jīva, and is associated with Agnimaṇḍala and Brahma-Granthi. The 8 and 16 petalled lotuses together with the next and the last component of Śrī Chakra are the attributes or

Prakāśa i.e., Prakāsaṁsās while the remaining 5 are known as Vimarśāṁsas. This in short is the significance of Śrī Chakra to a devotee of samayāchāra. Space does not permit us to go into this subject in a more detailed manner. There is some controversy also and the difference of opinion about its significance and the various components of Śrī Chakra amongst the learned commentators of *Ānandalaharī*, such as Kaivalyāśrama, Kāmeswarasurī and of Vamakeśwara Tantra. The above is a reasonable gist of their views. The reader is referred for further details of this subject to sources already mentioned, and for the constrution of Śrī Chakra in particular, to pages 2 to 8 of *Saundarya Laharī* published in 1948 by the Theosophical Publishing House, Adyar, Madras.

LALITĀ SAHASRANĀMAM
PŪRVA BHĀGA

Agastya said:

1. Oh! Aśvānana, of great wisdom, well-versed in all the Śāstras, you have related the most wonderful history of Devī Lalitā.

2. You related to me in detail the birth of the Mother, then her coronation, and Her slaying of Bhaṇḍāsura.

3. The Śrīpura (Śrī Chakra) has been minutely described to us in all its glory and also the greatness of the Maṅtra (Pañchādasī).

4. In the Nyāsakhaṇḍa, the Nyāsas such as Soḍhanyāsa have been described; the method of Aṅtaryāga (inner worship), as also that of Bahiryāga (external worship).

5. And, Mahāyāga has been described in the Pujākhaṇḍa; in the chapter on Puraścharaṇa you have told us the rules of Japa.

6 & 7. In the Homakhaṇḍa you have told us the things to be used in the Homa and the method of performing it; the fundamental identity between Chakrarāja, Vidyā (fifteen-syllabed Maṅtra), Śrī Devī, Gurū and pupil, has been imparted to us in the Rahasyakhaṇḍa. In the chapter Stotrakhaṇḍa various sets of prayers have been given.

8. The thousand names of the goddesses Maṅtriṇī and Daṇḍinī have been told to me, but those of Devī Lalitā, have not been imparted to me.

9. Oh! Hayagrīva, ocean of mercy, on this point doubt has arisen in me; have you forgotten it or knowingly omitted it?

10. Or, is it because that I am unworthy to hear the thousand names? Tell me the reason why you have omitted this.

11. Sūta said: Thus questioned by the holy Kuṁbhasaṁbhava, Hayagrīva greatly delighted, addressed the ascetic Kuṁbhasaṁbhava thus:

12. Hayagrīva said: Oh! Agastya, husband of Lopāmudrā, listen with concentrated mind. I shall tell you why I did not instruct you in the thousand names.

13. I did not tell you (that) because, I thought it was a secret and for no other reason; as you have now asked me with devotion I shall impart that to you.

14. The Teacher may impart even a secret to a student who is possessed of devotion; but it shall never be taught by you to one who has no Bhakti (devotion).

15. Never to a disbeliever, to a wicked man, not at any time to one who is devoid of faith. But to one who is thoroughly devoted to the Divine Mother, to one who understands the Royal Science;

16 & 17. To a worshipper (Upāsaka) who is pure, you may impart the thousand names. The Goddess Lalitā has many thousands of ever powerful names in the Tantras; but this thousand, Oh! sage, is the first and the best. Śrīvidyā is the first of all the Mantras, and in it the Kadi vidyā is the first and the best.

18. Just as Śrīpura is the best among cities so is Lalitā among the Śaktis, and the supreme Śiva among the devotees of Śrīvidyā.

19 & 20. So among the various thousand (names) this is the most excellent. Devī Lalitāmbā is not so

much pleased with the recitation of any other set of thousand names as with this. Therefore to gain the Divine Mother's favour one should repeat this continually.

21. With him who worships Mother Lalitā, placing Her in the Chakrarāja (Śrīchakra) offering Bilva leaves, lotuses, or tulsi reciting the thousand names.

22. With him the ruler on the Lion-throne (Siṁhāsana) at once becomes pleased. When he has worshipped the Chakrarāja, he should recite the fifteen-syllabled Mantra.

23. And at the end of the Japa, repeat these thousand names. If he is unable to perform the Japa, Pūja etc., he should at least repeat these thousand names.

24. He will thus obtain as much merit as if he performed the worship and the Japa in detail. In worshipping Her he may repeat other hymns (Stotras) also; for they confer merit on him.

25. He should repeat these thousand names as a daily duty; the worship of the Śrī Chakra, the Japa, and the recitation of the thousand names of Devī,

26. Should be performed strictly by a devotee; and the rest (Nyāsa etc.) is also performed for the sake of prosperity; but the repetition of the thousand names is imperative to a devotee.

27. I will tell you the reason for this, listen; Oh! Kumbha-Sambhava, once Devī Lalitā intending to do good to her devotees,

28. Called the goddesses headed by Vāsinī, the goddess of speech, and others, and addressed them thus: Devī said: Oh! ye goddesses Vāgdevī, Vāsinī and others, mark my words.

29. Your splendid power of speech is derived from my Grace; you are deputed (by me) to confer the power of speech on my devotees.

30. You know the secret of my Chakra, and you are wholly devoted to my names; so I command you to compose hymns in praise of me.

30. Compose a prayer adorned with my thousand names, so that thus praised by the devotees, I may at once become extremely delighted.

31. Hayagrīva said: Thus ordered by the Divine Mother Lalitā, the goddesses composed this excellent prayer of the secret names of Devī.

32. Hence it is well-known as the thousand secret names (Rahasyanāma-Sahasra). Once upon a time, the Mother sitting on Her lion throne

33. Gave audience to all, Oh! Kumbha-Sambhava, and to worship Her there came crores of Brahmas with Brahmiṇis (their consorts).

34. Also there came crores of Nārayaṇās with Lakshmīs, crores of Rudras with crores of Gaurīs.

35. The different Śaktis such as Mantriṇī, and Daṇḍinī, who came to serve her were innumerable.

36. There were also multitudes of Devas, of men, and of Siddhas, and Devī Lalitā gave audience to them all.

37. When these had worshipped Her, they took their respective seats; then, directed by the glance of Śrī Devī Lalitā,

38. Vāsinī and others, rising (from their seats with folded hands) praised the Mother Lalitā, singing the thousand names composed by themselves.

39. The great Queen Lalitā was delighted on hearing this hymn (Stava) and all those that were assembled there were amazed.

40. Then Lalitā addressed the assembly of the Gods and said: "The goddesses of speech composed this incomparable hymn at my command.

41. It is adorned with many of my divine names, which are pleasing to me. Therefore recite always this prayer and thus increase my gladness."

42. "Declare these thousand names to my devotees. These thousand names of mine, if a devotee recites even once.

43. He should be known as most dear to me, and I grant him all that he desires. Having worshipped me in the Śrī Chakra, and having recited the Pañchadaśākṣarī,

44. One should repeat these thousand names to please me. Whether he performs the Japa (of Pañchadasī) or not,

45. If only always he recites these thousand names to please me, without doubt, he will obtain all his desires by my Grace.

46. Therefore, always recite these my thousand names with reverence. Hayagrīva said: Thus the Ruler Lalitā commands the Devas and their followers.

47. From that time, at Her command, Brahma, Viṣnu, Maheśwara, and the Śaktis viz., Mantrinī and others,

48. Ever recite with devotion these thousand names to gain the Grace of Lalitā. Therefore, Oh! Sage, the devotees must indeed recite this.

49. Oh! Lord of Sages, I have already told you why this recitation is necessary; listen then with devotion while I repeat the thousand names.

Thus ends the first and introductory chapter of Lalitā Sahasranāma in the Uttarākhaṇḍa of the Brahmāṇḍa Purāṇa in the dialogue between Hayagrīva and Agastya.

Nyāsam

(Nyāsam is to be done by those who are initiated into suitable Mantra):

"To this Śrī Lalitā Sahasranāma-mālā, the Ṛsis are Vāgdevatas such as Vāsinī, the Chandas is Anuṣtup, the Deity is Śrī Lalitā Parameśvari, Śrīmad-vāgbhava Kūṭa is Bījaṁ, Madhu-Kuṭa is Śakti, Śakti Kūṭa is Kīlakaṁ. The purpose of this Mantra is to obtain the desired object through the Grace of Śrī Lalitā-Mahā-Tripura Sundarī. Having performed with Mūla-Mantra, the six, kara and anganyāsas, the next step is Dhyāna by Dhyāna Śloka.

DHYANA ŚLOKA

One should meditate upon the Supreme Mother, as reddish like the Sindūra powder, three-eyed, with the moon as her crest jewel shining above her crown of gems, with a smiling countenance and large breasts. In her two hands She bears a red lotus flower, and a gem-bedecked vessel above which bees hum. She is of a pleasant countenance and her red feet rest on a vase decked with precious stones.

॥ श्रीः ॥

॥ श्रीललितामहात्रिपुरसुन्दर्यै नमः ॥

॥ श्रीललितासहस्रनाम पूर्वभागः ॥

अगस्त्य उवाच–

अश्वानन महाबुद्धे सर्वशास्त्रविशारद ।
कथितं ललितादेव्याश्चरितं परमाद्भुतम् ॥ १ ॥

पूर्वं प्रादुर्भवो मातुस्ततः पट्टाभिषेचनम् ।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः ॥ २ ॥

वर्णितं श्रीपुरं चापि महाविभवविस्तरम् ।
श्रीमत्पञ्चदशाक्षर्या महिमा वर्णितस्तथा ॥ ३ ॥

षोढान्यासादयो न्यासा न्यासखण्डे समीरिताः ॥ ४ ॥

अन्तर्यागक्रमश्चैव बहिर्यागक्रमस्तथा ।
महायागक्रमश्चापि पूजाखण्डे प्रकीर्तितः ॥ ५ ॥

पुरश्चरणखण्डे तु जपलक्षणमीरितम् ।
होमखण्डे त्वया प्रोक्तो होमद्रव्यविधिक्रमः ॥ ६ ॥

चक्रराजस्य विद्यायाः श्रीदेव्या देशिकात्मनोः ।
रहस्यखण्डे तादात्म्यं परस्परमुदीरितम् ।
स्तोत्रखण्डे बहुविधाः स्तुतयः परिकीर्तिताः ॥ ७ ॥

मन्त्रिणीदण्डिनीदेव्योः प्रोक्ते नामसहस्रके ।
नतु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ॥ ८ ॥

तत्र मे संशयो जातो हयग्रीव दयानिधे ।
किं वा त्वया विस्मृतं तज्ज्ञात्वा वा समुपेक्षितम् ॥ ९ ॥

मम वा योग्यता नास्ति श्रोतुं नामसहस्रकम् ।
किमर्थं भवता नोक्तं तत्र मे कारणं वद ॥ १० ॥

सूत उवाच–

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।
प्रहृष्टो वचनं प्राह तापसं कुम्भसंभवम् ॥ ११ ॥

लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु ।
नाम्नां सहस्रं यन्नोक्तं कारणं तद्वदामि ते ॥ १२ ॥

रहस्यमिति मत्वाहं नोक्तवांस्ते न चान्यथा ।
पुनश्च पृच्छतो भक्त्या तस्मात्तत्ते वदाम्यहम् ॥ १३ ॥

ब्रूयाच्छिष्याय भक्ताय रहस्यमपि देशिकः ।
भवता न प्रदेयं स्यादभक्ताय कदाचन ॥ १४ ॥

न शठाय न दुष्टाय नाविश्वासाय कर्हिचित् ।
श्रीमातृभक्तियुक्ताय श्रीविद्याराजवेदिने ॥ १५ ॥

उपासकाय शुद्धाय देयं नामसहस्रकम् ।
यानि नामसहस्राणि सद्यःसिद्धिप्रदानि वै ॥ १६ ॥

तन्त्रेषु ललितादेव्यास्तेषु मुख्यमिदं मुने ।
श्रीविद्यैव तु मन्त्राणां तत्र कादिर्यथा परा ॥ १७ ॥

पुराणां श्रीपुरमिव शक्तीनां ललिता यथा ।
श्रीविद्योपासकानां च यथा देवो परः शिवः ॥ १८ ॥

तथा नामसहस्रेषु परमेतत्प्रकीर्तितम् ॥ १९ ॥

यथास्य पठनाद्देवी प्रीयते ललिताम्बिका
अन्यनामसहस्रस्य पाठान्न प्रीयते तथा ।
श्रीमातुः प्रीतये तस्मादनिशं कीर्तयेदिदम् ॥ २० ॥

बिल्वपत्रैश्चक्रराजे योऽर्चयेल्ललिताम्बिकाम् ।
पद्मैर्वा तुलसीपत्रैरेभिर्नामसहस्रकैः ॥ २१ ॥

सद्यः प्रसादं कुरुते तस्य सिंहासनेश्वरी ।
चक्राधिराजमभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ।। २२ ।।

जपान्ते कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
जपपूजाद्यशक्तश्चेत् पठेन्नामसहस्रकम् ।। २३ ।।

साङ्गार्चने साङ्गजपे यत्फलं तदवाप्नुयात् ।
उपासने स्तुतीरन्याः पठेदभ्युदयो हि सः ।। २४ ।।

इदं नामसहस्रं तु कीर्तयेन्नित्यकर्मवत् ।
चक्रराजार्चनं देव्या जपो नाम्नां च कीर्तनम् ।। २५ ।।

भक्तस्य कृत्यमेतावदन्यदभ्युदयं विदुः ।
भक्तस्यावश्यकर्मिदं नामसहस्रकीर्तनम् ।। २६ ।।

तत्र हेतुं प्रवक्ष्यामि श्रृणु त्वं कुम्भसंभव ।
पुरा श्रीललितादेवी भक्तानां हितकाम्यया ।। २७ ।।

वाग्देवीर्वशिनीमुख्याः समाहूयेदमब्रवीत् ।
वाग्देवता वशिन्याद्याः श्रृणुध्वं वचनं मम ।। २८ ।।

भवत्यो मत्प्रसादेन प्रोल्लसद्वाग्विभूतयः ।
मद्भक्तानां वाग्विभूतिप्रदाने विनियोजिताः ।। २९ ।।

मच्चक्रस्य रहस्यज्ञा मम नामपरायणाः ।
मम स्तोत्रविधानाय तस्मादाज्ञापयामि वः ।। ३० ।।

कुरुध्वमङ्कितं स्तोत्रं मम नामसहस्रकैः ।
येन भक्तैः स्तुताया मे सद्यः प्रीतिः परा भवेत् ।। ३१ ।।

हयग्रीव उवाच—

इत्याज्ञप्ता वचोदेव्यो देव्या श्रीललिताम्बया ।
रहस्यैर्नामभिर्दिव्यैश्चक्रुः स्तोत्रमनुत्तमम् ।। ३२ ।।

रहस्यनामसाहस्रमिति तद्विश्रुतं परम् ।
ततः कदाचित्सदसि स्थित्वा सिंहासनेऽम्बिका ।। ३३ ।।

स्वसेवावसरं प्रादात् सर्वेषां कुम्भसंभव ।
सेवार्थमागतास्तत्र ब्रह्माणीब्रह्मकोटयः ।। ३४ ।।

लक्ष्मीनारायणानां च कोटयः समुपागताः ।
गौरीकोटिसमेतानां रुद्राणामपि कोटयः ॥ ३५ ॥

मन्त्रिणीदण्डिनीमुख्याः सेवार्थं या समागताः ।
शक्तयो विविधाकारास्तासां संख्या न विद्यते ॥ ३६ ॥

दिव्यौघा मानवौघाश्च सिद्धौघाश्च समागताः ।
तत्र श्रीललितादेवी सर्वेषां दर्शनं ददौ ॥ ३७ ॥

तेषु दृष्ट्वोपविष्टेषु स्वे स्वे स्थाने यथाक्रमम् ।
तत्र श्रीललितादेवीकटाक्षाक्षेपचोदिताः ॥ ३८ ॥

उत्थाय वशिनीमुख्या बद्धाञ्जलिपुटास्तदा ।
अस्तुवन्नामसाहस्रैः स्वकृतैर्ललिताम्बिकाम् ॥ ३९ ॥

श्रुत्वा स्तवं प्रसन्नाभूल्ललिता परमेश्वरी ।
सर्वे ते विस्मयं जग्मुर्ये तत्र सदसि स्थिताः ॥ ४० ॥

ततः प्रोवाच ललिता सदस्यान् देवतागणान् ।
ममाज्ञयैव वाग्देव्यश्चक्रुः स्तोत्रमनुत्तमम् ॥ ४१ ॥

अङ्कितं नामभिर्दिव्यैर्मम प्रीतिविधायकैः ॥ ४२ ॥

तत्पठध्वं सदा यूयं स्तोत्रं मत्प्रीतिवृद्धये ।
प्रवर्तयध्वं भक्तेषु मम नामसहस्रकम् ॥ ४३ ॥

इदं नामसहस्रं मे यो भक्तः पठते सकृत् ।
स मे प्रियतमो ज्ञेयस्तस्मै कामान् ददाम्यहम् ॥ ४४ ॥

श्रीचक्रे मां समभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ।
पश्चान्नामसहस्रं मे कीर्तयेन्मम तुष्टये ॥ ४५ ॥

मामर्चयतु वा मा वा विद्यां जपतु वा न वा ।
कीर्तयेन्नामसाहस्रमिदं मत्प्रीतये सदा ॥ ४६ ॥

मत्प्रीत्या सकलान् कामान् लभते नात्र संशयः ।
तस्मान्नामसहस्रं मे कीर्तयध्वं सदादरात् । ॥ ४७ ॥

हयग्रीव उवाच–

इति श्रीललितेशानी शास्ति देवान् सहानुगान् ॥ ४८ ॥

तदाज्ञया तदारभ्य ब्रह्मविष्णुमहेश्वराः ।
शक्तयो मन्त्रिणीमुख्या इदं नामसहस्रकम् ॥ ४९ ॥

पठन्ति भक्त्या सततं ललितापरितुष्टये ।
तस्मादवश्यं भक्तेन कीर्तनीयमिदं मुने ॥ ५० ॥

आवश्यकत्वे हेतुस्ते मया प्रोक्तो मुनीश्वर ।
इदानीं नामसाहस्रं वक्ष्यामि श्रद्धया श्रृणु ॥५१॥

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितानामसाहस्रपूर्वभागो नाम
प्रथमोऽध्यायः ॥

न्यासः

अस्य श्री ललितासहस्रनामस्तोत्रमालामन्त्रस्य वशिन्यादिवाग्देवता ऋषयः । अनुष्टुप् छन्दः । श्रीललितापरमेश्वरी देवता । श्रीमद्वाग्भवकूटेति बीजम् । मध्यकूटेति शक्तिः । शक्तिकूटेति कीलकम् । श्रीललिता-महात्रिपुरसुन्दरीप्रसादसिद्धिद्वारा चिन्तितफलावाप्त्यर्थे जपे विनियोगः ।

मूलमन्त्रेण करषडङ्गन्यासान् कृत्वा ।

ध्यानम्—

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुर-
त्तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।
पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत्परामम्बिकाम् ॥ ५२ ॥

लमित्यादिपञ्चपूजां कुर्यात् ॥

श्रीललितासहस्रनामस्तोत्रम् ॥

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।
चिदग्निकुण्डसंभूता देवकार्यसमुद्यता ॥ १ ॥

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता ।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका ।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला ॥ ३ ॥

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा ।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता ॥ ४ ॥

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता ।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका ॥ ५ ॥

वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका ।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना ॥ ६ ॥

नवचम्पकपुष्पाभनासादण्डविराजिता ।
ताराकान्तितिरस्कारिनासाभरणभासुरा ॥ ७ ॥

कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा ।
ताटङ्कयुगलीभूततपनोडुपमण्डला ॥ ८ ॥

पद्मरागशिलादर्शपरिभाविकपोलभूः ।
नवविद्रुमबिम्बश्रीन्यक्कारिरदनच्छदा ॥ ९ ॥

शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला ।
कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा ॥ १० ॥

निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी ।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा ॥ ११ ॥

अनाकलितसादृश्यचुबुकश्रीविराजिता ।
कामेशबद्धमाङ्गल्यसूत्रशोभितकंधरा ।। १२ ।।

कनकाङ्गदकेयूरकमनीयभुजान्विता ।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता ।। १३ ।।

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी ।
नाभ्यालवालरोमालिलताफलकुचद्वयी ।। १४ ।।

लक्ष्यरोमलताधारतासमुन्नेयमध्यमा ।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया ।। १५ ।।

अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी ।
रत्नकिङ्किणिकारम्यरशनादामभूषिता ।। १६ ।।

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता ।
माणिक्यमकुटाकारजानुद्वयविराजिता ।। १७ ।।

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका ।
गूढगुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता ।। १८ ।।

नखदीधितिसंछन्ननमज्जनतमोगुणा ।
पदद्वयप्रभाजालपराकृतसरोरुहा ।। १९ ।।

शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा ।
मरालीमन्दगमना महालावण्यशेवधिः ।। २० ।।

सर्वारुणानवद्याङ्गी सर्वाभरणभूषिता ।
शिवकामेश्वराङ्कस्था शिवा स्वाधीनवल्लभा ।। २१ ।।

सुमेरुमध्यश्रृङ्गस्था श्रीमन्नगरनायिका ।
चिन्तामणिगृहान्तस्था पञ्चब्रह्मासनस्थिता ।। २२ ।।

महापद्माटवीसंस्था कदम्बवनवासिनी ।
सुधासागरमध्यस्था कामाक्षी कामदायिनी ।। २३ ।।

देवर्षिगणसंघातस्तूयमानात्मवैभवा ।
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता ।। २४ ।।

संपत्करीसमारूढसिन्धुरव्रजसेविता ।
अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता ॥ २५ ॥

चक्रराजरथारूढसर्वायुधपरिष्कृता ।
गेयचक्ररथारूढमन्त्रिणीपरिसेविता ॥ २६ ॥

किरिचक्ररथारूढदण्डनाथापुरस्कृता ।
ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा ॥ २७ ॥

भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता ।
नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका ॥ २८ ॥

भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता ।
मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता ॥ २९ ॥

विशुक्रप्राणहरणवाराहीवीर्यनन्दिता ।
कामेश्वरमुखालोककल्पितश्रीगणेश्वरा ॥ ३० ॥

महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता ।
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी ॥ ३१ ॥

कराङ्गुलिनखोत्पन्ननारायणदशाकृतिः ।
महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका ॥ ३२ ॥

कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका ।
ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा ॥ ३३ ॥

हरनेत्राग्निसंदग्धकामसंजीवनौषधिः ।
श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा ॥ ३४ ॥

कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी ।
शक्तिकूटैकतापन्नकट्यधोभागधारिणी ॥ ३५ ॥

मूलमन्त्रात्मिका मूलकूटत्रयकलेवरा ।
कुलामृतैकरसिका कुलसंकेतपालिनी ॥ ३६ ॥

कुलाङ्गना कुलान्तस्था कौलिनी कुलयोगिनी ।
अकुला समयान्तस्था समयाचारतत्परा ॥ ३७ ॥

मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी ।
मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी ।। ३८ ।।

आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी ।
सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी ।। ३९ ।।

तटिल्लतासमरुचिः षट्चक्रोपरिसंस्थिता ।
महासक्तिः कुण्डलिनी बिसतन्तुतनीयसी ।। ४० ।।

भवानी भावनागम्या भवारण्यकुठारिका ।
भद्रप्रिया भद्रमूर्तिर्भक्तसौभाग्यदायिनी ।। ४१ ।।

भक्तिप्रिया भक्तिगम्या भक्तिवश्या भयापहा ।
शांभवी शारदाराध्या शर्वाणी शर्मदायिनी ।। ४२ ।।

शांकरी श्रीकरी साध्वी शरच्चन्द्रनिभानना ।
शातोदरी शान्तिमती निराधारा निरञ्जना ।। ४३ ।।

निर्लेपा निर्मला नित्या निराकारा निराकुला ।
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ।। ४४ ।।

नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।
नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा ।। ४५ ।।

निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा ।
नीरागा रागमथना निर्मदा मदनाशिनी ।। ४६ ।।

निश्चिन्ता निरहंकारा निर्मोहा मोहनाशिनी ।
निर्ममा ममताहन्त्री निष्पापा पापनाशिनी ।। ४७ ।।

निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी ।
निःसंशया संशयघ्नी निर्भवा भवनाशिनी ।। ४८ ।।

निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी ।
निर्नाशा मृत्युमथनी निष्क्रिया निष्परिग्रहा ।। ४९ ।।

निस्तुला नीलचिकुरा निरपाया निरत्यया ।
दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा ।। ५० ।।

दुष्टदूरा दुराचारशमनी दोषवर्जिता ।
सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता ।। ५१ ।।

सर्वशक्तिमयी सर्वमङ्गला सद्गतिप्रदा ।
सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी ।। ५२ ।।

सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी ।
माहेश्वरी महादेवी महालक्ष्मीर्मृडप्रिया ।। ५३ ।।

महारूपा महापूज्या महापातकनाशिनी ।
महामाया महासत्त्वा महाशक्तिर्महारतिः ।। ५४ ।।

महाभोगा महैश्वर्या महावीर्या महाबला ।
महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी ।। ५५ ।।

महातन्त्रा महामन्त्रा महायन्त्रा महासना ।
महायागक्रमाराध्या महाभैरवपूजिता ।। ५६ ।।

महेश्वरमहाकल्पमहाताण्डवसाक्षिणी ।
महाकामेशमहिषी महात्रिपुरसुन्दरी ।। ५७ ।।

चतुःषष्ट्युपचाराढ्या चतुःषष्टिकलामयी ।
महाचतुःषष्टिकोटियोगिनीगणसेविता ।। ५८ ।।

मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा ।
चारुरूपा चारुहासा चारुचन्द्रकलाधरा ।। ५९ ।।

चराचरजगन्नाथा चक्रराजनिकेतना ।
पार्वती पद्मनयना पद्मरागसमप्रभा ।। ६० ।।

पञ्चप्रेतासनासीना पञ्चब्रह्मस्वरूपिणी ।
चिन्मयी परमानन्दा विज्ञानघनरूपिणी ।। ६१ ।।

ध्यानध्यातृध्येयरूपा धर्माधर्मविवर्जिता ।
विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका ।। ६२ ।।

सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता ।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी ।। ६३ ।।

संहारिणी रुद्ररूपा तिरोधानकरीश्वरी ।
सदाशिवानुग्रहदा पञ्चकृत्यपरायणा ।। ६४ ।।

भानुमण्डलमध्यस्था भैरवी भगमालिनी ।
पद्मासना भगवती पद्मनाभसहोदरी ।। ६५ ।।

उन्मेषनिमिषोत्पन्नविपन्नभुवनावलिः ।
सहस्रशीर्षवदना सहस्राक्षी सहस्रपात् ।। ६६ ।।

आब्रह्मकीटजननी वर्णाश्रमविधायिनी ।
निजाज्ञारूपनिगमा पुण्यापुण्यफलप्रदा ।। ६७ ।।

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका ।
सकलागमसंदोहशुक्तिसंपुटमौक्तिका ।। ६८ ।।

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी ।
अम्बिकानादिनिधना हरिब्रह्मेन्द्रसेविता ।। ६९ ।।

नारायणी नादरूपा नामरूपविवर्जिता ।
ह्रींकारीह्रीमती हृद्या हेयोपादेयवर्जिता ।। ७० ।।

राजराजार्चिता राज्ञी रम्या राजीवलोचना ।
रञ्जनी रमणी रस्या रणत्किङ्किणिमेखला ।। ७१ ।।

रमा राकेन्दुवदना रतिरूपा रतिप्रिया ।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा ।। ७२ ।।

काम्या कामकलारूपा कदम्बकुसुमप्रिया ।
कल्याणी जगतीकन्दा करुणारससागरा ।। ७३ ।।

कलावती कलालापा कान्ता कादम्बरीप्रिया ।
वरदा वामनयना वारुणीमदविह्वला ।। ७४ ।।

विश्वाधिका वेदवेद्या विन्ध्याचलनिवासिनी ।
विधात्री वेदजननी विष्णुमाया विलासिनी ।। ७५ ।।

क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी ।
क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता ।। ७६ ।।

विजया विमला वन्द्या वन्दारुजनवत्सला ।
वाग्वादिनी वामकेशी वह्निमण्डलवासिनी ।। ७७ ।।

भक्तिमत्कल्पलतिका पशुपाशविमोचिनी ।
संहृताशेषपाषण्डा सदाचारप्रवर्तिका ।। ७८ ।।

तापत्रयाग्निसंतप्तसमाल्हादनचन्द्रिका ।
तरुणी तापसाराध्या तनुमध्या तमोऽपहा ।। ७९ ।।

चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी ।
स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंततिः ।। ८० ।।

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता ।
मध्यमा वैखरीरूपा भक्तमानसहंसिका ।। ८१ ।।

कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता ।
शृङ्गाररससंपूर्णा जया जालन्धरस्थिता ।। ८२ ।।

ओड्याणपीठनिलया बिन्दुमण्डलवासिनी ।
रहोयागक्रमाराध्या रहस्तर्पणतर्पिता ।। ८३ ।।

सद्यःप्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता ।
षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता ।। ८४ ।।

नित्यक्लिन्ना निरुपमा निर्वाणसुखदायिनी ।
नित्याषोडशिकारूपा श्रीकण्ठार्धशरीरिणी ।। ८५ ।।

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी ।
मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी ।। ८६ ।।

व्यापिनी विविधाकारा विद्याविद्यास्वरूपिणी ।
महाकामेशनयनकुमुदाल्हादकौमुदी ।। ८७ ।।

भक्तहार्दतमोभेदभानुमद्भानुसंततिः ।
शिवदूती शिवाराध्या शिवमूर्तिः शिवंकरी ।। ८८ ।।

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ।। ८९ ।।

चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मिका ।
गायत्री व्याहृतिः संध्या द्विजवृन्दनिषेविता ॥ ९० ॥

तत्त्वासना तत्त्वमयी पञ्चकोशान्तरस्थिता ।
निःसीममहिमा नित्ययौवना मदशालिनी ॥ ९१ ॥

मदघूर्णितरक्ताक्षी मदपाटलगण्डभूः ।
चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया ॥ ९२ ॥

कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी ।
कुलकुण्डालया कौलमार्गतत्परसेविता ॥ ९३ ॥

कुमारगणनाथाम्बा तुष्टिः पुष्टिर्मतिर्धृतिः ।
शान्तिः स्वस्तिमती कान्तिर्नन्दिनी विघ्ननाशिनी ॥ ९४ ॥

तेजोवती त्रिनयना लोलाक्षी कामरूपिणी ।
मालिनी हंसिनी माता मलयाचलवासिनी ॥ ९५ ॥

सुमुखी नलिनी सुभ्रूः शोभना सुरनायिका ।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी ॥ ९६ ॥

वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता ।
सिद्धेश्वरी सिद्धविद्या सिद्धामाता यशस्विनी ॥ ९७ ॥

विशुद्धिचक्रनिलया रक्तवर्णा त्रिलोचना ।
खट्वाङ्गादिप्रहरणा वदनैकसमन्विता ॥ ९८ ॥

पायसान्नप्रिया त्वक्स्था पशुलोकभयंकरी ।
अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी ॥ ९९ ॥

अनाहताब्जनिलया श्यामाभा वदनद्वया ।
दंष्ट्रोज्ज्वलाक्षमालादिधरा रुधिरसंस्थिता ॥ १०० ॥

कालरात्र्यादिशक्त्यौघवृता स्निग्धौदनप्रिया ।
महावीरेन्द्रवरदा राकिण्यम्बास्वरूपिणी ॥ १०१ ॥

मणिपूराब्जनिलया वदनत्रयसंयुता ।
वज्रादिकायुधोपेता डामर्यादिभिरावृता ॥ १०२ ॥

रक्तवर्णा मांसनिष्ठा गुडान्नप्रीतमानसा ।
समस्तभक्तसुखदा लाकिन्यम्बास्वरूपिणी ॥ १०३ ॥

स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा ।
शूलाद्यायुधसंपन्ना पीतवर्णातिगर्विता ॥ १०४ ॥

मेदोनिष्ठा मधुप्रीता बन्दिन्यादिसमन्विता ।
दध्यन्नासक्तहृदया काकिनीरूपधारिणी ॥ १०५ ॥

मूलाधाराम्बुजारूढा पञ्चवक्त्रास्थिसंस्थिता ।
अङ्कुशादिप्रहरणा वरदादिनिषेविता ॥ १०६ ॥

मुद्गौदनासक्तचित्ता साकिन्यम्बास्वरूपिणी ।
आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना ॥ १०७ ॥

मज्जासंस्था हंसवतीमुख्यशक्तिसमन्विता ।
हरिद्रान्नैकरसिका हाकिनीरूपधारिणी ॥ १०८ ॥

सहस्रदलपद्मस्था सर्ववर्णोपशोभिता ।
सर्वायुधधरा शुक्लसंस्थिता सर्वतोमुखी ॥ १०९ ॥

सर्वौदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी ।
स्वाहा स्वधामतिर्मेधा श्रुतिः स्मृतिरनुत्तमा ॥ ११० ॥

पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवणकीर्तना ।
पुलोमजार्चिता बन्धमोचनी बर्बरालका ॥ १११ ॥

विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः ।
सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणी ॥ ११२ ॥

अग्रगण्याचिन्त्यरूपा कलिकल्मषनाशिनी ।
कात्यायनी कालहन्त्री कमलाक्षनिषेविता ॥ ११३ ॥

ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा ।
मृगाक्षी मोहिनी मुख्या मृडानी मित्ररूपिणी ॥ ११४ ॥

नित्यतृप्ता भक्तिनिधिर्नियन्त्री निखिलेश्वरी ।
मैत्र्यादिवासनालभ्या महाप्रलयसाक्षिणी ॥ ११५ ॥

पराशक्तिः परानिष्ठा प्रज्ञानघनरूपिणी ।
माध्वीपानालसा मत्ता मातृकावर्णरूपिणी ॥ ११६ ॥

महाकैलासनिलया मृणालमृदुदोर्लता ।
महनीया दयामूर्तिर्महासाम्राज्यशालिनी ॥ ११७ ॥

आत्मविद्या महाविद्या श्रीविद्या कामसेविता ।
श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका ॥ ११८ ॥

कटाक्षकिङ्करीभूतकमलाकोटिसेविता ।
शिरःस्थिता चन्द्रनिभा भालस्थेन्द्रधनुः प्रभा ॥ ११९ ॥

हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका ।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी ॥ १२० ॥

दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी ।
गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः ॥ १२१ ॥

देवेशी दण्डनीतिस्था दहराकाशरूपिणी ।
प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता ॥ १२२ ॥

कलात्मिका कलानाथा काव्यालापविनोदिनी ।
सचामररमावाणीसव्यदक्षिणसेविता ॥ १२३ ॥

आदिशक्तिरमेयात्मा परमा पावनाकृतिः ।
अनेककोटिब्रह्माण्डजननी दिव्यविग्रहा ॥ १२४ ॥

क्लींकारी केवला गुह्या कैवल्यपददायिनी ।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी ॥ १२५ ॥

त्र्यक्षरी दिव्यगन्धाढ्या सिन्दूरतिलकाञ्चिता ।
उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता ॥ १२६ ॥

विश्वगर्भा स्वर्णगर्भा वरदा वागधीश्वरी ।
ध्यानगम्यापरिच्छेद्या ज्ञानदा ज्ञानविग्रहा ॥ १२७ ॥

सर्ववेदान्तसंवेद्या सत्यानन्दस्वरूपिणी ।
लोपामुद्रार्चिता लीलाक्लृप्तब्रह्माण्डमण्डला ॥ १२८ ॥

अदृश्या दृश्यरहिता विज्ञात्री वेद्यवर्जिता ।
योगिनी योगदा योग्या योगानन्दा युगन्धरा ॥ १२९ ॥

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी ।
सर्वाधारा सुप्रतिष्ठा सदसद्रूपधारिणी ॥ १३० ॥

अष्टमूर्तिरजाजैत्री लोकयात्राविधायिनी ।
एकाकिनी भूमरूपा निर्द्वैता द्वैतवर्जिता ॥ १३१ ॥

अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्यस्वरूपिणी ।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया ॥ १३२ ॥

भाषारूपा बृहत्सेना भावाभावविवर्जिता ।
सुखाराध्या शुभकरी शोभनासुलभागतिः ॥ १३३ ॥

राजराजेश्वरी राज्यदायिनी राज्यवल्लभा ।
राजत्कृपा राजपीठनिवेशितनिजाश्रिता ॥ १३४ ॥

राज्यलक्ष्मीः कोशनाथा चतुरङ्गबलेश्वरी ।
साम्राज्यदायिनी सत्यसन्धा सागरमेखला ॥ १३५ ॥

दीक्षिता दैत्यशमनी सर्वलोकवशंकरी ।
सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी ॥ १३६ ॥

देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी ।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥ १३७ ॥

सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता ।
संप्रदायेश्वरी साध्वी गुरुमण्डलरूपिणी ॥ १३८ ॥

कुलोत्तीर्णा भगाराध्या माया मधुमती मही ।
गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया ॥ १३९ ॥

स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी ।
सनकादिसमाराध्या शिवज्ञानप्रदायिनी ॥ १४० ॥

चित्कलानन्दकलिका प्रेमरूपा प्रियंकरी ।
नामपारायणप्रीता नन्दिविद्या नटेश्वरी ॥ १४१ ॥

मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२ ॥

भवदावसुधावृष्टिः पापारण्यदवानला ।
दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा ॥ १४३ ॥

भाग्याब्धिचन्द्रिका भक्तचित्तकेकिघनाघना ।
रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ॥ १४४ ॥

महेश्वरी महाकाली महाग्रासा महाशना ।
अपर्णा चण्डिका चण्डमुण्डासुरनिषूदिनी ॥ १४५ ॥

क्षराक्षरात्मिका सर्वलोकेशी विश्वधारिणी ।
त्रिवर्गदात्री सुभगा त्र्यम्बका त्रिगुणात्मिका ॥ १४६ ॥

स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः ।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ॥ १४७ ॥

दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया ।
महती मेरुनिलया मन्दारकुसुमप्रिया ॥ १४८ ॥

वीराराध्या विराड्रूपा विरजा विश्वतोमुखी ।
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ॥ १४९ ॥

मार्ताण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः ।
त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा ॥ १५० ॥

सत्यज्ञानानन्दरूपा सामरस्यपरायणा ।
कपर्दिनी कलामाला कामधुक्कामरूपिणी ॥ १५१ ॥

कलानिधिः काव्यकला रसज्ञा रसशेवधिः ।
पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा ॥ १५२ ॥

परं ज्योतिः परं धाम परमाणुः परात्परा ।
पाशहस्ता पाशहन्त्री परमन्त्रविभेदिनी ॥ १५३ ॥

मूर्तामूर्ताऽनित्यतृप्ता मुनिमानसहंसिका ।
सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती ॥ १५४ ॥

ब्रह्माणी ब्राह्मी जननी बहुरूपा बुधार्चिता ।
प्रसवित्री प्रचण्डाज्ञा प्रतिष्ठा प्रकटाकृतिः ॥ १५५ ॥

प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी ।
विश्रृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः ॥ १५६ ॥

मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी ।
भावज्ञा भवरोगघ्नी भवचक्रप्रवर्तिनी ॥ १५७ ॥

छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी ॥ १५८ ॥

जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी ।
सर्वोपनिषदुद्घुष्टा शान्त्यतीतकलात्मिका ॥ १५९ ॥

गम्भीरा गगनान्तस्था गर्विता गानलोलुपा ।
कल्पनारहिता काष्ठाकान्ता कान्तार्धविग्रहा ॥ १६० ॥

कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता ।
कनत्कनकताटङ्का लीलाविग्रहधारिणी ॥ १६१ ॥

अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी ।
अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा ॥ १६२ ॥

त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।
निरामया निरालम्बा स्वात्मारामा सुधासृतिः ॥ १६३ ॥

संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता ।
यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी ॥ १६४ ॥

धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी ।
विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी ॥ १६५ ॥

विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
अयोनिर्योनिनिलया कूटस्था कुलरूपिणी ॥ १६६ ॥

वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी ।
विज्ञानकलना कल्या विदग्धा बैन्दवासनी ॥ १६७ ॥

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी ।
सामगानप्रिया सौम्या सदाशिवकुटुम्बिनी ।। १६८ ।।

सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी ।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ।। १६९ ।।

चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया ।
सदोदिता सदातुष्टा तरुणादित्यपाटला ।। १७० ।।

दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा ।
कौलिनीकेवलानर्घ्यकैवल्यपददायिनी ।। १७१ ।।

स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा ।
मनस्विनी मानवती महेशी मङ्गलाकृतिः ।। १७२ ।।

विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
प्रगल्भा परमोदारा परामोदा मनोमयी ।। १७३ ।।

व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी ।। १७४ ।।

पञ्चमी पञ्चभूतेशी पञ्चसङ्ख्योपचारिणी ।
शाश्वती शाश्वतैश्वर्या शर्मदा शंभुमोहिनी ।। १७५ ।।

धरा धरसुता धन्या धर्मिणी धर्मवर्धिनी ।
लोकातीता गुणातीता सर्वातीता शमात्मिका ।। १७६ ।।

बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी ।
सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ।। १७७ ।।

सुवासिन्यर्चनप्रीता शोभना शुद्धमानसा ।
बिन्दुतर्पणसंतुष्टा पूर्वजा त्रिपुराम्बिका ।। १७८ ।।

दशमुद्रासमाराध्या त्रिपुरा श्रीवशंकरी ।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेयस्वरूपिणी ।। १७९ ।।

योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा ।
अनघाद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ।। १८० ।।

अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी ।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ।। १८१ ।।
आबालगोपविदिता सर्वानुल्लङ्घ्यशासना ।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ।। १८२ ।।
श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ।
एवं श्रीललितादेव्या नाम्नां साहस्रकं जगुः ।। १८३ ।।

इति श्रीब्रह्माण्डपुराणे उत्तरखाण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितासहस्रनामस्तोत्रकथनं नाम
द्वितीयोऽध्यायः ।।

।। फलश्रुतिः ।।

इत्येवं नामसाहस्रं कथितं ते घटोद्भव ।
रहस्यानां रहस्यं च ललिताप्रीतिदायकम् ।। १ ।।
अनेन सदृशं स्तोत्रं न भूतं न भविष्यति ।
सर्वरोगप्रशमनं सर्वसंपत्प्रवर्धनम् ।। २ ।।
सर्वापमृत्युशमनं कालमृत्युनिवारणम् ।
सर्वज्वरार्तिशमनं दीर्घायुष्यप्रदायकम् ।। ३ ।।
पुत्रप्रदमपुत्राणां पुरुषार्थप्रदायकम् ।
इदं विशेषाच्छ्रीदेव्याः स्तोत्रं प्रीतिविधायकम् ।। ४ ।।
जपेन्नित्यं प्रयत्नेन ललितोपास्तितत्परः ।
प्रातः स्नात्वा विधानेन संध्याकर्म समाप्य च ।। ५ ।।
पूजागृहं ततो गत्वा चक्रराजं समर्चयेत् ।
विद्यां जपेत्सहस्रं वा त्रिशतं शतमेव वा ।। ६ ।।
रहस्यनामसाहस्रमिदं पश्चात्पठेन्नरः ।
जन्ममध्ये सकृच्चापि य एतत्पठते सुधीः ।। ७ ।।
तस्य पुण्यफलं वक्ष्ये श्रृणु त्वं कुम्भसंभव ।
गङ्गादिसर्वतीर्थेषु यः स्नायात्कोटिजन्मसु ।। ८ ।।

कोटिलिङ्गप्रतिष्ठां च यः कुर्यादविमुक्तके ।
कुरुक्षेत्रे तु यो दद्यात्कोटिवारं रविग्रहे ।। ९ ।।

कोटिं सुवर्णभाराणां श्रोत्रियेषु द्विजन्मसु ।
यः कोटिं हयमेधानामाहरेद्गाङ्गरोधसि ।। १० ।।

आचरेत्कूपकोटीर्यो निर्जले मरुभूतले ।
दुर्भिक्षे यः प्रतिदिनं कोटिब्राह्मणभोजनम् ।। ११ ।।

श्रद्धया परया कुर्यात्सहस्रपरिवत्सरान् ।
तत्पुण्यंकोटिगुणितं लभेत्पुण्यमनुत्तमम् ।। १२ ।।

रहस्यनामसाहस्रे नाम्नोऽप्येकस्य कीर्तनात् ।
रहस्यनामसाहस्रे नामैकमपि यः पठेत् ।। १३ ।।

तस्य पापानि नश्यन्ति महान्त्यपि न संशयः ।
नित्यकर्माननुष्ठानान्निषिद्धकरणादपि ।। १४ ।।

यत्पापं जायते पुंसां तत्सर्वं नश्यति द्रुतम् ।
बहुनात्र किमुक्तेन श्रृणु त्वं कलशीसुत ।। १५ ।।

अत्रैकनाम्नो या शक्तिः पातकानां निवर्तने ।
तन्निवर्त्यमघं कर्तुं नालं लोकाश्चतुर्दश ।। १६ ।।

यस्त्यक्त्वा नामसाहस्रं पापहानिमभीप्सति ।
स हि शीतनिवृत्त्यर्थं हिमशैलं निषेवते ।। १७ ।।

भक्तो यः कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
तस्मै श्रीललितादेवी प्रीताभीष्टं प्रयच्छति ।। १८ ।।

अकीर्तयन्निदं स्तोत्रं कथं भक्तो भविष्यति ।
नित्यं संकीर्तनाशक्तः कीर्तयेत्पुण्यवासरे ।। १९ ।।

संक्रान्तौ विषुवे चैव स्वजन्मत्रितयेऽयने ।
नवम्यां वा चतुर्दश्यां सितायां शुक्रवासरे ।। २० ।।

कीर्तयेन्नामसाहस्रं पौर्णमास्यां विशेषतः ।
पौर्णमास्यां चन्द्रबिम्बे ध्यात्वा श्रीललिताम्बिकाम् ।। २१ ।।

पञ्चोपचारैः संपूज्य पठेन्नामसहस्रकम् ।
सर्वे रोगाः प्रणश्यन्ति दीर्घायुष्यं च विन्दति ॥ २२ ॥

अयमायुष्करो नाम प्रयोगः कल्पचोदितः ।
ज्वरार्तं शिरसि स्पृष्ट्वा पठेन्नामसहस्रकम् ॥ २३ ॥

तत्क्षणात्प्रशमं याति शिरस्तोदो ज्वरोऽपि च ।
सर्वव्याधिनिवृत्त्यर्थं स्पृष्ट्वा भस्म जपेदिदम् ॥ २४ ॥

तद्भस्मधारणादेव नश्यन्ति व्याधयः क्षणात् ।
जलं संमन्त्र्य कुम्भस्थं नामसाहस्रतो मुने ॥ २५ ॥

अभिषिञ्चेद् ग्रहग्रस्तान् ग्रहा नश्यन्ति तत्क्षणात् ।
सुधासागरमध्यस्थां ध्यात्वा श्रीललिताम्बिकाम् ॥ २६ ॥

यः पठेन्नामसाहस्रं विषं तस्य विनश्यति ।
वन्ध्यानां पुत्रलाभाय नामसाहस्रमन्त्रितम् ॥ २७ ॥

नवनीतं प्रदद्यात्तु पुत्रलाभो भवेद् ध्रुवम् ।
देव्याः पाशेन संबद्धामाकृष्टामङ्कुशेन च ॥ २८ ॥

ध्यात्वाभीष्टां स्त्रियं रात्रौ जपेन्नामसहस्रकम् ।
आयाति स्वसमीपं सा यद्यप्यन्तःपुरं गता ॥ २९ ॥

राजाकर्षणकामश्चेद्राजावसथदिङ्मुखः ।
त्रिरात्रं यः पठेदेतच्छ्रीदेवीध्यानतत्परः ॥ ३० ॥

स राजा पारवश्येन तुरङ्गं वा मतङ्गजम् ।
आरुह्यायाति निकटं दासवत्प्रणिपत्य च ॥ ३१ ॥

तस्मै राज्यं च कोशं च ददात्येव वशं गतः ।
रहस्यनामसाहस्रं यः कीर्तयति नित्यशः ॥ ३२ ॥

तन्मुखालोकमात्रेण मुह्येल्लोकत्रयं मुने ।
यस्त्विदं नामसाहस्रं सकृत्पठति भक्तिमान् ॥ ३३ ॥

तस्य ये शत्रवस्तेषां निहन्ता शरभेश्वरः ।
यो वाभिचारं कुरुते नामसाहस्रपाठके ॥ ३४ ॥

निवर्त्यं तत्क्रियां हन्यात्तं वै प्रत्यङ्गिरा स्वयम् ।
ये क्रूरदृष्ट्या वीक्षन्ते नामसाहस्रपाठकम् ।। ३५ ।।

तानन्धान् कुरुते क्षिप्रं स्वयं मार्तण्डभैरवः ।
धनं यो हरते चोरैर्नामसाहस्रजापिनः ।। ३६ ।।

यत्र कुत्र स्थितं वापि क्षेत्रपालो निहन्ति तम् ।
विद्यासु कुरुते वादं यो विद्वान् नामजापिना ।। ३७ ।।

तस्य वाक्स्तम्भनं सद्यः करोति नकुलेश्वरी ।
यो राजा कुरुते वैरं नामसाहस्रजापिना ।। ३८ ।।

चतुरङ्गबलं तस्य दण्डिनी संहरेत् स्वयम् ।
यः पठेन्नामसाहस्रं षण्मासं भक्तिसंयुतः ।। ३९ ।।

लक्ष्मीश्चाञ्चल्यरहिता सदा तिष्ठति तद्गृहे ।
मासमेकं प्रतिदिनं त्रिवारं यः पठेन्नरः ।। ४० ।।

भारती तस्य जिह्वाग्रे रङ्गे नृत्यति नित्यशः ।
यस्त्वेकवारं पठति पक्षमात्रमतन्द्रितः ।। ४१ ।।

मुह्यन्ति कामवशगा मृगाक्ष्यस्तस्य वीक्षणात् ।
यः पठेन्नामसाहस्रं जन्ममध्ये सकृन्नरः ।। ४२ ।।

तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः ।
यो वेत्ति नामसाहस्रं तस्मै देयं द्विजन्मने ।। ४३ ।।

अन्नं वस्त्रं धनं धान्यं नान्येभ्यस्तु कदाचन ।
श्रीमन्त्रराजं यो वेत्ति श्रीचक्रं यः समर्चति ।। ४४ ।।

यः कीर्तयति नामानि तं सत्पात्रं विदुर्बुधाः ।
तस्मै देयं प्रयत्नेन श्रीदेवीप्रीतिमिच्छता ।। ४५ ।।

न कीर्तयति नामानि मन्त्रराजं न वेत्ति यः ।
पशुतुल्यः स विज्ञेयस्तस्मै दत्तं निरर्थकम् ।। ४६ ।।

परीक्ष्य विद्याविदुषस्तेभ्यो दद्याद्विचक्षणः ।
श्रीमन्त्रराजसदृशो यथा मन्त्रो न विद्यते ।। ४७ ।।

देवता ललितातुल्या यथा नास्ति घटोद्भव ।
रहस्यनामसाहस्रतुल्या नास्ति तथा स्तुतिः ।। ४८ ।।

लिखित्वा पुस्तके यस्तु नामसाहस्रमुत्तमम् ।
समर्चयेत् सदा भक्त्या तस्य तुष्यति सुन्दरी ।। ४९ ।।

बहुनात्र किमुक्तेन शृणु त्वं कुम्भसंभव ।
नानेन सदृशं स्तोत्रं सर्वतन्त्रेषु दृश्यते ।। ५० ।।

तस्मादुपासको नित्यं कीर्तयेदिदमादरात् ।
एभिर्नामसहस्रैस्तु श्रीचक्रं योऽर्चयेत् सकृत् ।। ५१ ।।

पद्मैर्वा तुलसीपुष्पैः कल्हारैर्वा कदम्बकैः ।
चम्पकैर्जातिकुसुमैर्मल्लिकाकरवीरकैः ।। ५२ ।।

उत्पलैर्बिल्वपत्रैर्वा कुन्दकेसरपाटलैः ।
अन्यैः सुगन्धिकुसुमैः केतकीमाधवीमुखैः ।। ५३ ।।

तस्य पुण्यफलं वक्तुं न शक्नोति महेश्वरः ।
सा वेत्ति ललितादेवी स्वचक्रार्चनजं फलम् ।। ५४ ।।

अन्ये कथं विजानीयुर्ब्रह्माद्याः स्वल्पमेधसः ।
प्रतिमासं पौर्णमास्यामेभिर्नामसहस्रकैः ।। ५५ ।।

रात्रौ यश्चक्रराजस्थामर्चयेत् परदेवताम् ।
स एव ललितारूपस्तद्रूपा ललिता स्वयम् ।। ५६ ।।

न तयोर्विद्यते भेदो भेदकृत् पापकृद्भवेत् ।
महानवम्यां यो भक्तः श्रीदेवीं चक्रमध्यगाम् ।। ५७ ।।

अर्चयेन्नामसाहस्रैस्तस्य मुक्तिः करे स्थिता ।
यस्तु नामसहस्रेण शुक्रवारे समर्चयेत् ।। ५८ ।।

चक्रराजे महादेवीं तस्य पुण्यफलं शृणु ।
सर्वान् कामानवाप्येह सर्वसौभाग्यसंयुतः ।। ५९ ।।

पुत्रपौत्रादिसंयुक्तो भुक्त्वा भोगान् यथेप्सितान् ।
अन्ते श्रीललितादेव्याः सायुज्यमतिदुर्लभम् ।। ६० ।।

प्रार्थनीयं शिवाद्यैश्च प्राप्नोत्येव न संशयः ।
यः सहस्रं ब्राह्मणानामेभिर्नामसहस्रकैः ॥ ६१ ॥

समर्च्य भोजयेद्भक्त्या पायसापूपषड्रसैः ।
तस्मै प्रीणाति ललिता स्वसाम्राज्यं प्रयच्छति ॥ ६२ ॥

न तस्य दुर्लभं वस्तु त्रिषु लोकेषु विद्यते ।
निष्कामः कीर्तयेद्यस्तु नामसाहस्रमुत्तमम् ॥ ६३ ॥

ब्रह्मज्ञानमवाप्नोति येन मुच्येत बन्धनात् ।
धनार्थी धनमाप्नोति यशोऽर्थी चाप्नुयाद्यशः ॥ ६४ ॥

विद्यार्थी चाप्नुयाद्विद्यां नामसाहस्रकीर्तनात् ।
नानेन सदृशं स्तोत्रं भोगमोक्षप्रदं मुने ॥ ६५ ॥

कीर्तनीयमिदं तस्माद्भोगमोक्षार्थिभिर्नरैः ।
चतुराश्रमनिष्ठैश्च कीर्तनीयमिदं सदा ॥ ६६ ॥

स्वधर्मसमनुष्ठानवैकल्यपरिपूर्तये ।
कलौ पापैकबहुले धर्मानुष्ठानवर्जिते ॥ ६७ ॥

नामसंकीर्तनं मुक्त्वा नृणां नान्यत्परायणम् ।
लौकिकाद्वचनान्मुख्यं विष्णुनामानुकीर्तनम् ॥ ६८ ॥

विष्णुनामसहस्राच्च शिवनामैकमुत्तमम् ।
शिवनामसहस्राच्च देव्या नामैकमुत्तमम् ॥ ६९ ॥

देवीनामसहस्राणि कोटिशः सन्ति कुम्भज ।
तेषु मुख्यं दशविधं नामसाहस्रमुच्यते ॥ ७० ॥

रहस्यनामसाहस्रमिदं शस्तं दशस्वपि ।
तस्मात्संकीर्तयेन्नित्यं कलिदोषनिवृत्तये ॥ ७१ ॥

मुख्यं श्रीमातृनामेति न जानन्ति विमोहिताः ।
विष्णुनामपराः केचिच्छिवनामपराः परे ॥ ७२ ॥

न कश्चिदपि लोकेषु ललितानामतत्परः ।
येनान्यदेवतानाम कीर्तितं जन्मकोटिषु ॥ ७३ ॥

तस्यैव भवति श्रद्धा श्रीदेवीनामकीर्तने ।
चरमे जन्मनि तथा श्रीविद्योपासको भवेत् ।। ७४ ।।

नामसाहस्रपाठश्च यथा चरमजन्मनि ।
तथैव विरलो लोके श्रीविद्याचारवेदिनः ।। ७५ ।।

तथैव विरला गुह्यनामसाहस्रपाठकाः ।
मन्त्रराजजपश्चैव चक्रराजार्चनं तथा ।। ७६ ।।

रहस्यनामपाठश्च नाल्पस्य तपसः फलम् ।
अपठन्नामसाहस्रं प्रीणयेद्यो महेश्वरीम् ।। ७७ ।।

स चक्षुषा विना रूपं पश्येदेव विमूढधीः ।
रहस्यनामसाहस्रं त्यक्त्वा यः सिद्धिकामुकः ।। ७८ ।।

स भोजनं विना नूनं क्षुन्निवृत्तिमभीप्सति ।
यो भक्तो ललितादेव्याः स नित्यं कीर्तयेदिदम् ।। ७९ ।।

नान्यथा प्रीयते देवी कल्पकोटिशतैरपि ।
तस्माद्रहस्यनामानि श्रीमातुः प्रयतः पठेत् ।। ८० ।।

इति ते कथितं स्तोत्रं रहस्यं कुम्भसंभव ।
नाविद्यावेदिने ब्रूयान्नाभक्ताय कदाचन ।। ८१ ।।

यथैव गोप्या श्रीविद्या तथा गोप्यमिदं मुने ।
पशुतुल्येषु न ब्रूयाज्जनेषु स्तोत्रमुत्तमम् ।। ८२ ।।

यो ददाति विमूढात्मा श्रीविद्यारहिताय च ।
तस्मै कुप्यन्ति योगिन्यः सोऽनर्थः सुमहान् स्मृतः ।। ८३ ।।

रहस्यनामसाहस्रं तस्मात्संगोपयेदिदम् ।
स्वतन्त्रेण मया नोक्तं तवापि कलशीसुत ।। ८४ ।।

ललिताप्रेरणेनैव मयोक्तं स्तोत्रमुत्तमम् ।
कीर्तनीयमिदं भक्त्या कुम्भयोने निरन्तरम् ।
तेन तुष्टा महादेवी तवाभीष्टं प्रदास्यति ।। ८५ ।।

श्रीसूत उवाच–

इत्युक्त्वा श्रीहयग्रीवो ध्यात्वा श्रीललिताम्बिकाम् ।
आनन्दमग्नहृदयः सद्यः पुलकितोऽभवत् ॥ ८६ ॥

॥ इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितानामसाहस्रफलनिरूपणं नाम
तृतीयोऽध्यायः ॥

—: ❖ :—

PHALA ŚRUTI

1. Thus, Oh! Kumbha-Sambhava, the thousand names are declared to you, the secret of secrets which pleases Lalitā.

2. There has been no Stotra equal (in merit) to this, nor there ever will be one such. This stotra causes all diseases to subside and confers all prosperity.

3. It averts untimely death, avoids timely death, removes the pain caused by fever, and confers longevity.

4. It blesses the issueless with sons and confers all the Puruṣārthas. This stotra especially is highly pleasing to Śrī Devī.

5 & 6. The devotee of Lalitā should always with effort repeat this. After the morning bath he should perform the Sandhyā ceremony regularly, go into the Pujā room and there worship Śrī Chakra. Then he should repeat the Mantra, a thousand times, or three hundred, or one hundred times at least.

7. Then again he should repeat this secret Sahasranāmas. The wise one who repeats it at least once in his life time (attains the following results):

8. Listen thou, Oh! Kumbha-Sambhava, I will declare to thee the results of such a virtue of repeating these names. Bathing in Gaṅgā and all other holy waters numberless times,

9 & 10. Instituting crores of Liṅgas in the Avimukta (kṣetra); giving away (in charity) crores of candies of gold to learned Dvijas during the solar eclipse, performing innumerable horse sacrifices on the banks of Gaṅgā,

11. digging a number of wells in arid tracts; feeding Brahmaṇas by crores in times of dearth and famine, daily,

12. all these being done with supreme faith regularly for a thousand years, the resulting Puṇya multiplied times without number itself equals it.

13 & 14. The supreme puṇya which results from repetition of a single name of the secret Sahasranāma destroys the accumulated sins of one who repeats at least a single name of this secret Sahasranāma. There is no doubt about this.

15. All sins of omission of prescribed daily duties and commission of prohibited acts are surely destroyed. Why describe in so many words? Listen, Oh! Kumbha-Sambhava:

16. No person in all the fourteen worlds is capable of committing a sin which cannot be removed by a single name in this Sahasranāma which is the antidote for all sins.

17. He who desires to cleanse himself of all sins by any other means than this Sahasranāma is like one who, to get rid of cold, goes to the Himalaya mountains.

18. If the devotee repeats this Sahasranāma daily, Lalitā is pleased and confers on him the desired objects.

19. How can one who does not repeat this hymn be called a devotee? If he is unable to repeat it daily, let him do so on auspicious days at least.

20. On Saṅkrānti day, during the summer and winter solstices, on the three birth-days—of self, wife and sons, in the Ayanas, on Navamī (9th or the 14th day of the bright fortnight), and on Fridays.

21. This Sahasranāma should be repeated especially on the Purṇamāsi (the full-moon) day, meditating on Mother Lalitā as seated in the disc of the moon.

22. And worshipping Her with five kinds of Upachāras one should repeat this Sahasranāma. Such a person gets all his diseases destroyed and obtains a long lease of life.

23. This process is called the Āyuṣkara Prayoga (tending to prolong life) and is mentioned in the Kalpas.

24. By touching with the palm the head of a feverish person reciting this Sahasranāma, fever and headache are got rid of immediately.

24 & 25. By the external application of ash sanctified with this Sahasranāma for healing purposes, all diseases are immediately cured.

25 & 26. Oh! Muni, Mesmerise a potful of water with this Sahasranāma and pour it on the head of a person who is 'possessed', and the Graha (evil spirit) will at once leave that person.

26 & 27. By meditating on Mother Lalitā as seated in the midst of the nectar-ocean, and repeating this Sahasranāma, poison (if taken in) becomes harmless.

27 & 28. By taking butter sanctified with this Sahasranāma barren woman will surely beget children.

28 & 29. At night meditating on Devī, as binding the desired woman by the noose and drawing by the elephant-hook, if one recites the Sahasranāma, she comes to his side, even if confined in a palace.

30. To conquer a king, one should turn to the side in which he (the king) lives and repeat this Sahasranāma for three nights, fully devoted to the worship of Devī.

31. And the king losing his independent spirit, rides horse or an elephant to go to him (the devotee) before whom he prostrates like a servant.

32 & 33. By a mere gaze at the face of him who repeats daily this secret Sahasranāma, the three worlds get bewitched.

33 to 35. The enemies of him, who repeats this Sahasranāma with devotion once (at least), are killed by Śarabheśvara. Any black magic practised against the repeater of this Sahasranāma (is ineffectual but) is made by Pratyāngiras to rebound upon the performer of the act and kills him (instead).

35 & 36. Him, who looks upon the repeater of this Sahasranāma, with a cruel eye, soon does Mārtanḍa Bhairava blinds.

36 & 37. The robber, who dispossesses the repeater of this Sahasranāma of his property, wherever he conceals himself, is killed by Kṣetrapāla.

37 & 38. The learned man, who dares discuss or argue about the Vidyā with him, who devotes himself to the chanting of this Sahasranāma, is at once made dumb (held spell-bound) by Nakuleśvarī.

38 & 39. When a king makes war with the devotee of this Sahasranāma, Daṇḍinī herself destroys all his army.

39 & 40. If one chants with devotion continuously for six months, the goddess of wealth will reside permanently in his house.

40 & 41. If one reads this Sahasranāma once a month (at least), or daily (if he can), or (still better) thrice a day (if possible), the goddess of speech will keep dancing forever on the tip of his tongue.

41 & 42. By reading this Sahasranāma without laziness for a fortnight, women can be fascinated by a mere glance.

42 & 43. Persons accidentally coming into contact with him who has read this even once in his life-time, are freed from sins.

43 & 44. To the twice-born man who knows this Sahasranāma should be offered food, clothes, money and paddy, and never to any one else.

44 & 45. For, the wise recognise him to be the fit guest who knows the Pañchadaśī, who worships the Śrī Chakra and who chants this Sahasranāma.

45. Hence to him and to him alone one should, with effort, offer presents, if he wants to please Devī.

46 & 47. He who does not repeat the Sahasranāma, nor knows the Pañchadaśī, is like a beast, and presents made to him are useless. Hence the learned should test the knowledge (of the recipient) and offer him any presents.

47 & 48. Just as there is no Mantra to match with the Śrīvidyā, no Deity to equal Lalitā, so also, Oh! Kumbha-Sambhava, there is no hymn equal to this Sahasranāma.

49. With him who writes out this supreme Sahasranāma in a book and worships it with devotion, Sundarī will be pleased.

50. Why so many words, listen thou, Oh! Kumbha-Sambhava, in all the Tantras there is no hymn to be found which is equal to this.

51 to 54. Therefore, should the devotee repeat this with much devotion, the good results accruing from the worship of the Śrī Chakra done once with the lotus, Tulsī leaf, Kalhara, Kadambaka, Champaka and Jati

flowers, with Mallikā, Karavīraka, Utpala, Bilvapatra, Kunda, Kesara, Pāṭala and other fragrant flowers such as Ketakī and Mādhavī, accompanied with the chanting these names—the results of such a worship are indescribable even by Maheśwara. It is only Lalitā that can realise (the greatness of) the results of worshipping Her (Śrī) Chakra.

55 & 56. How can Brahma and other Gods who have a limited knowledge know it? He who worships on the night of the full-moon day in every month, himself becomes (one with) Lalitā and Lalitā with him.

57 & 58. There is no difference between them both (Lalitā and the devotee) and to draw any distinction between them is to sin. If a devotee worships Śrī Devī on the Mahānavami day with these thousand names locating Her in the Śrī Chakra, his salvation is in his grasp.

58 to 61. Listen thou and know the result of worshipping the great Devī with this Sahasranāma in the Śrī Chakra on Fridays. One's (all) desires in this world are fulfilled, he attains all prosperity and is blessed with sons and grandsons. And after enjoying all the desired objects he is sure to attain at the end, the state of Lalitā Sāyujya, which is hard to reach and which is also coveted by Śiva and others.

61 & 62. With him, who with devotion entertains, repeating this Sahasranāma, a thousand Brahmaṇas, with food consisting of pāyasa, Apūpa and six kinds of Rasas—with such a person Lalitā is pleased and gives him salvation (Sāmrājya).

63 & 64. If a person chants this supreme hymn without hoping for any (specific selfish) result, there is nothing in all the three worlds which is unattainable by him. He gains Brahma Jñāna by which he will be

free (from all misery). He that longs for wealth will get wealth; he that courts fame will get fame.

65. He that is anxious of learning (knowledge) becomes learned by chanting this Sahasranāma. Oh! Muni, there is no other hymn equal to this in merit, which confers both worldly attainments and salvation at the same time.

66. This should therefore be repeated by persons desiring both worldly enjoyment and salvation; also by those who are in (any of) the four āśramas.

67 & 68. To make up for the imperfect performance of Dharma in this Kali age which is noted for the prevalence of sin and delinquency on the part of people in doing their duty, there is no protective Mantra except the repetition of this Sahasranāma. The repetition of Viṣnū's names is preferable to ordinary talk.

69. To a thousand names of Viṣnū a single name of Śiva is preferred. To a thousand names of Śiva one single name of Devī is preferred.

70. There are crores of sets of thousand names to Devī, Oh! Kumbha-Sambhava. Of these, ten sets of thousands are the best.

71. And of those ten sets of names (each of a thousand), this holy one is the best. Therefore, it should be repeated daily to ward off the sins of the Kali age.

72. The ignorant do not recognise this hymn of Devī as the best. Some devote themselves to the names of Viṣnū and others to those of Śiva.

73 & 74. Rarely one in this world is devoted to the names of Lalitā. It is by repeating the names of other deities in crores of births that faith is generated to repeat the names of Śrī Devī.

74 & 75. Just as it is in the last of all his births that a person devotes himself to Śrīvidyā, so it is that the repetition of this Sahasranāma is taken up by him whose (present) birth is the last (or who is to have no more births).

75 & 76. As there are only a few who know the method of Śrī Chakra worship, even so there are only a few who chant this Sahasranāma.

76 & 77. The practice of Śrīvidyā, the worship of Śrī Chakra and the repetition of this holy Sahasranāma are not attainable by poorly devoted.

77 & 78. He that wishes to please the great Īśvarī without chanting this Sahasranāma is like one who is confounded and wants to see objects shutting one's eyes.

78 & 79. He who aims at attaining *Siddhis* except by means of this Sahasranāma is indeed like one who tries to satisfy hunger without taking food.

79 & 80. The devotee of Lalitā should always repeat this; and in no other way can Devī be pleased, even for crores of years to come. Therefore, one should chant this secret Sahasranāma of the holy Mother with devotion.

81. Thus, Oh! Kumbha-Sambhava, is this secret hymn declared to you. You should not impart this to one who is not initiated into Śrīvidyā nor to one who is not a devotee.

82. Just as Śrīvidyā is to be kept secret, so also, Oh! Munī, this (Sahasranāma) should be kept concealed from the eyes of the uninitiated. This holy hymn ought not to be promulgated among those whose nature resembles that of beasts.

83. If a person so loses his wits as to impart this to one who is not initiated into Śrīvidyā, the Yoginīs' curse him and it is a source of great loss to him.
84. Therefore, should this Sahasranāma be kept concealed, even to thee, Oh! Kumbha-Sambhava, I did not declare it of my own accord.

85. It is by the command of Lalitā that this holy hymn is declared to thee. Therefore, Oh! Kumbha-Sambhava, do thou chant this always with devotion.

86. Thus pleased, the great Devī will grant thee all desired objects.

Sūta said:

86 & 87. Having thus instructed Agastya, Hayagrīva meditated on Mother Lalitā and got himself merged into Bliss, when his hair stood on end.

Thus ends the third Phala chapter in the Uttara-khaṇḍa of the Brahmāṇḍa-Purāṇa, in the form of a dialogue between Hayagrīva and Agastya.

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Dr. C. Suryanarayanamurthy was born in 1898 in Vijayawada, Andhra Pradesh. He had his early education there and graduated from the Madras Medical College in 1924.

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He was deeply interested and initiated into Sri Lalita worship very early in life and devotedly pursued the objective in spite of his multifarious activities. He studied in depth the works and philosophy of great scientists like Sir Arthur Eddington, Sir James Jeans, Albert Einstein, Le Comte Dunoy, Max Plank and their prominent interpreters like Joad, Alex Carrel and W. Sullivan. This quest was to find out how far modern science has probed the secrets of the universe and if they correspond to the great tenets expounded in our religion, and to reinterpret them to the modern man in his own language and idiom to help him grasp the philosophical content of the worship of Sri Lalita.

He contributes articles to religious journals like 'Kamakoti" in Telugu and English. His interests are religion, science, archaeology and medicine. He is living in retirement at Hyderabad, doing free medical service.